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## Chronicle

**Home News.**—The joint peace resolution, declaring war between the United States and Germany and between the United States and Austria-Hungary to be at an end, which was drafted by the Republican conferees of the Foreign Relations Committee, was passed in the House on June 30 by a vote of 263 to 59; on July 1 it passed in the Senate by a vote of 38 to 18; on July 2 it was signed by the President. The final form of the resolution was the Porter draft as passed by the House, with two additional sections dealing with enemy alien property.

President Harding on June 30 nominated William Howard Taft Chief Justice of the United States to succeed Edward Douglas White, lately deceased. The same day the Senate, by a vote of sixty to four, confirmed the nomination in executive session. The appointment has been long expected. On two other occasions Mr. Taft was offered a seat in the Supreme Court by President Roosevelt, but he declined the honor. Some of the positions he has occupied are as follows: Judge of the

Superior Court of Ohio, Solicitor General of the United States, United States Circuit Judge, Dean of the Law School of the University of Cincinnati, President of the Philippine Commission, Secretary of War, and President of the United States. At the present time he is Professor of International Law at Yale University. The Supreme Court is now in recess and will not reassemble until October 3.

The Army Appropriation bill became law on June 30, when President Harding signed the measure. The law provides that the personnel of the army shall be reduced to 150,000 men by October 1. The President in his notification to Congress that he had approved the bill, suggests that it may be necessary to make provision for the 50,000 men enlisted and the 20,000 civil employees who will be dropped from the army. The reason for his suggestion is the desire to avoid further economical difficulties by adding so many thousands to the army of unemployed. The law carries an appropriation for \$327,000,000.

The House of Representatives on June 29 adopted, by a vote of 33 to 4, the Borah amendment to the Naval Appropriation bill. The amendment reads as follows:

### Disarmament Resolution

That the President is authorized and requested to invite the Governments of Great Britain and Japan to send representatives to a conference which shall be charged with the duty of promptly entering into an understanding or agreement by which the naval expenditures and building programs of said Governments—the United States, Great Britain and Japan—shall be reduced annually during the next five years to such an extent and upon such terms as may be agreed upon, which understanding or agreement is to be reported to the respective Governments for approval.

The opposition of the House to this form of a resolution on disarmament arose, not from disapproval of the provision which it contains, but from the fact that it limited its purpose to the reduction of naval armament and left untouched the question of the reduction of land forces. The practical unanimity which was eventually reached was due to the influence exercised on the members by the letter of Mr. Harding, addressed to Representative Mondell, in which the President said that the Administration was not so much concerned with the form of the resolution as with the expression of a favorable attitude on the

matter of disarmament. The Government, he said, had already been in communication on the subject with foreign Governments, and it would be quite sufficient if Congress expressed its position in the broadest and most general terms.

The permanent Tariff bill was introduced into the House on June 29, by the Chairman of the House Ways and Means committee. It represents the measure of protection to which the Republican members of the committee think the industries of the country are entitled. After

#### *The Tariff Bill*

it has been submitted to the Democratic members of the committee it will be reported to the House. Unofficial estimates of the expected annual return from the bill vary from \$500,000,000 to \$700,000,000, whereas the present Democratic tariff yields about \$300,000,000. The average *ad valorem* tax of the existing law is six per cent; under the new bill it would be about eighteen per cent. The bill makes no notable additions to the free list, it raises the duty on most of the articles now subject to tax, and removes from the free list a number of articles at present untaxed. The President is empowered to adjust tariffs with countries that give trade advantages to the United States and to impose retaliatory duties on any country that imposes higher duties on articles than are imposed by this country. The bill provides that the basis of valuation shall be the American value and not the invoice value abroad.

**England.**—The strike of the coal miners, which began on April 1, ended in the last days of June. It was finally brought about by the sheer exhaustion of the workers.

#### *End of Coal Strike*

The men failed in the main purposes of the strike, although they gained certain minor concessions. It is considered probable that the Government will make a grant of \$50,000,000 in order to stabilize labor conditions, and help industry in general to face the critical transition period which now must follow the long weeks of idleness both in the mines themselves and the affected trades. For such a grant there is therefore the reason, not only of temporary need, but also of the suddenness of the Government "decontrol" of the mines. The situation is analogous to some extent to the conditions which prevailed in the United States, when, after the war, the Government abandoned the operation of the railroads. The losses incurred during the time of State regulation and operation had to be made good, partly at least, out of the Treasury.

The effects of the coal strike have been disastrous, more alarming, observers generally concede and more destructive than those of the anthracite strike in the United States, twenty years ago. It is true that the grievances of the miners and of labor generally have been fully brought before the public and in many cases gained its sympathy. But the cutting off of England's coal supply

demoralized her huge transportation system both by land and sea, crippled her industry and cut her foreign commerce by half. In addition the public finances have been thrown into confusion. The budget shows a huge deficit, which may be partially recouped during the remainder of the fiscal year, but must ultimately lead to renewed borrowings and impose an additional load of taxation on a people already loudly complaining of their financial burdens. The miners went back to work, because, as their leader, Mr. Hodges, said, they were starved out. They had to yield all their original demands. Coal mining is not to be nationalized or permanently subsidized at government expense. There is to be no national pool of wages. Some of the extreme leaders of the strike movement were actuated by revolutionary tendencies and made a half-hearted attempt to stir up the spirit of Bolshevism. But no general response was given to such appeals. During the crisis the Triple Alliance of British labor, composed of the miners, railway and transportation workers, together with all electrical workers, who, it was thought, would try to intimidate the Government by "direct action," broke down in presence of the energetic stand both of the Government and the public.

**Ireland.**—Despite statements made in the press to the contrary, progress has been made in the matter of the conference to which Lloyd George invited President De Valera and Sir James Craig. The

#### *The Conference*

latter, after a meeting with the Cabinet of the Government for Northern Ireland, sent a letter to the British Premier announcing that he himself and his Cabinet accepted the invitation to confer in London, although it is known that the decision was not reached without difficulty. His letter, dated June 28, is as follows:

With further reference to your communication of the 24th instant, as a result of a decision reached at a meeting of my Cabinet this morning, I am now in position to reply. In view of the appeal conveyed to us by his Majesty in his gracious message on the occasion of the opening of the Northern Parliament for peace throughout Ireland we cannot refuse to accept your invitation to a conference to discuss how best this can be accomplished. I propose to bring with me Right Hon. H. M. Pollock, M. P., Minister of Finance; Right Hon. John M. Andrews, M. P., Minister of Labor; Right Hon. the Marquis of Londonderry, Minister of Education, and Right Hon. E. M. Archibald, Minister of Agriculture and Commerce.

President De Valera, on the same day, sent a reply, which, while not rejecting the proposal, was of a preliminary character and pointed out that the basis of discussion should be the essential unity of the Irish people and their right to self-determination. Before making his definite answer, Mr. De Valera declared that he desired to confer with the leaders of the minority. His letter reads:

I am consulting with such of the principal representatives of our nation as are available. We most earnestly desire to help in bringing about a lasting peace between the peoples of the two islands, but see no avenue by which it can be reached if you deny



our essential unity and set aside the principle of national self-determination. Previous to replying more fully, I am seeking a conference with Ireland's political minority.

Pursuing the line of action he had indicated to Premier Lloyd George, Mr. De Valera sent letters to Sir James Craig, the Premier of the Government for Northern Ireland; to Earl Middleton, who has expressed himself as being in favor of one Parliament for Southern Ireland and six counties of Ulster under the Imperial Parliament; to Sir Maurice Dockrell, a Unionist supporter of the Coalition Government except in its advocacy of home rule; to Sir Robert Henry Woods, Member of Parliament for Dublin University; and to Andrew Jameson, member of the Southern Ireland Senate. These letters, which were identical in form, requested that these gentlemen would meet Mr. De Valera in Dublin. The letter follows:

The reply which I as spokesman for the Irish nation shall make to Mr. Lloyd George will affect the lives and fortunes of the political minority of this island no less than those of the majority. Before sending that reply, therefore, I would like to confer with you and learn from you, first hand, the views of a certain section of our people whom you are representing. I am confident you will not refuse this service to Ireland and shall await you at Mansion House, Dublin, at 11 o'clock Monday in the hope that you will find it possible to attend.

The letter addressed to Sir James Craig went astray, and Mr. De Valera telegraphed him in the same sense. Sir James Craig declined the invitation in a telegram in which he said:

Impossible for me to arrange any meeting. I have already accepted the Prime Minister's invitation to the London conference, and in order to obviate misunderstanding in the press between my namesake in the Southern Parliament and myself I am publishing these telegrams.

On receipt of this communication, the Irish Republic published this official statement:

On receiving Sir James Craig's telegram intimating he was unable to come to the conference in Dublin on Monday, President De Valera telegraphed: "Sir—I greatly regret you cannot come to the conference here in Monday. Mr. Lloyd George's proposal because of its implications is impossible of acceptance in its present form. Irish political differences should be adjusted and can, I believe, be adjusted on Irish soil. But it is obvious that in negotiating peace with Great Britain the Irish delegation ought not to be divided, but should act as a unit on some common principle."

Notwithstanding the refusal of Sir James Craig, the proposed conference at the Mansion House in Dublin was not abandoned. The other prominent Southern Unionists accepted the invitation extended to them by President De Valera, and the conference held on July 4. To facilitate the holding of this conference, and, it is said at the indirect representation of Mr. De Valera, the British Government released unconditionally from Mountjoy prison Arthur Griffith, Vice-President of the Irish Republic; Professor John McNeill, M. P., member of the Cabinet of the Irish Republic; E. Duggan, M. P. for Dublin City, and Michael Staines, M. P. for South Meath.

**Italy.**—The Giolitti Cabinet decided to resign on June 27 as a result of the vote of the preceding day when the record stood 234 for and 200 against the Government.

#### *The Giolitti Ministry Resigns*

In spite of the fact that the Government had an actual majority of thirty-four votes, the Premier, Signor Giolitti, after consultation with his Cabinet, decided to resign under the plea that the majority given was not large enough to indicate that his policies had the hearty indorsement of the Chamber. Signor Turati, leader of the United Socialists in the Chamber, started the movement which caused the resignation of the Ministry, but he did not complete it. That was done by Signor Nitti, the Fascisti, and the various other groups which ever since the opening of the session had been waiting for a favorable opportunity to attack the Giolitti policies. Signor Turati moved a resolution strongly condemning both the foreign and domestic policy of the Government. If the resolution had been voted in its original form and had forced the Government to resign even by a small margin of adverse votes, the Socialists would have scored a real victory over the Government. But while the Socialists are deeply concerned in the country's domestic policies, they care little for its foreign problems. They made the tactical blunder of including a censure of the latter in their motion in order to catch the votes of the Conservative and Nationalist groups. These groups, however, would not permit themselves to condemn with the Socialists the Government's domestic policies, and they were strong enough to have this condemnation cut from the resolution so that the vote was on the foreign policy alone.

**Mexico.**—Accepting the invitation of the New York *World* to make a clear answer to certain categorical questions on the policy of Mexico, President Obregon took the unusual step of presenting his country's position to the people of the United States in a communication to a newspaper. His statement appeared at length in the New York *World* of June 27.

He declared that the reign of law prevails in every one of the twenty-seven States that compose the Mexican Union, that the national election, which conferred on him the Presidency, took place without the slightest disorder, and that there is today not a single armed force in the field against the Federal authority. All parties are cooperating to put Mexico on a solid foundation, and families that have been absent are returning to their country in the conviction that the present Administration is marked by sincerity and stability. "Reconciliation is our fixed policy." The army had been greatly reduced and would be, he said, still further reduced as soon as possible. In spite of frequent revolutions the Mexican people love peace based on liberty and justice. The present Administration was resolved to satisfy all its obligations.

Taking up the matter of confiscation, President Obregon dilated on the great natural resources possessed by the country, and called Mexico the treasure-house of the world. Notwithstanding these immense sources of wealth, ninety per cent of the people live in extreme poverty and suffer from lack of the necessities of life. The fixed policy of the present Administration, and the same could be said of all future Administrations, has been and would be that the natural resources of the nation should belong to the nation. "Foreign capital," he said, "will be invited and given every justice. What it will not be given is exclusive privileges at the expense of the people's rights."

This was not a policy of confiscation. Every private right acquired prior to May 1, 1917, when the new constitution was adopted, would be respected, and Article 27 would never be given retroactive effect nor had it ever been given such effect. The increase in the exportation of Mexican oil had increased steadily since 1917, and this fact was proof that Mexico does not intend to hamper the United States. Mexico, he said, had delayed giving a legal interpretation to Article 27 by the enactment of organic law defining its exact intent and operation, because there were other more pressing problems, such as labor laws, which had to be enacted in order to allay the unrest which hitherto had led to revolution. But this delay did not mean any intention to give retroactive force to that article. Mexico's conduct and declarations gave no reason for such an interpretation of the delay. He protested against the demand that everything else should be set aside in order to satisfy the wishes of certain oil men, and declared that when the matter was taken up in order of its importance, the interpretation given to Article 27 would fully respect private rights "in accordance with the established principles of civilized nations." Meanwhile foreign capital should rest content with an administrative policy that is safeguarding every property right and seeking earnestly to meet every just obligation.

With regard to the charge that Mexico was levying confiscatory taxes on American petroleum operators, President Obregon declared that taxation was the right of governments, nor were protests from foreign governments in order, unless taxation was levied with unjust discrimination against foreigners. This he declared was not the case in Mexico. Natives and foreigners alike were affected, and they were accorded the same treatment. Increase in taxation was necessary throughout the world as it was in Mexico, and the increase in petroleum taxation had for its specific purpose to provide for the liquidation of foreign debt. The enormous dividends derived from Mexican wells was proof, he said, that the taxation was not confiscatory. Protests against it merely showed that the operators were not willing to grant to Mexico an appreciable share of its own natural wealth.

President Obregon also denied that the Government

had any design of confiscating large estates, or railroads, and he declared emphatically that refusal to do certain things that had been asked of Mexico had wrongly been attributed to anti-American feeling. This refusal had been necessary, partly because of internal conditions and partly because there were constitutional limits to the power of the President of Mexico. Short of these impossibilities there is, he said, nothing that Mexico will not do to establish stronger bonds between that country and the United States.

The Administration at Washington, having no official cognizance of President Obregon's statement, has observed international courtesy and made no official comment. In Washington circles, however, there has been unofficial comment, which may be summed up by saying that the United States insists that the views of President Obregon, which there is no disposition to question, must be given an official expression by treaty, so that there may be a guarantee that his views shall continue to be the views of Mexico. The United States wishes to provide against the possibility of a change of view in a succeeding Mexican administration, and to this effect desires that the Congress of Mexico bind itself permanently and officially.

**Turkey.**—The smoldering war for more territory between the Greeks under King Constantine and the Turkish Nationalists under Pasha Mustapha Kemal was renewed again on June 26, when the Greeks took the town of Ismud, on the Sea of Marmora. The retreating Turkish forces were bombarded day and night by the Greek warships. Ismud is reported to be entirely depopulated. Fifty thousand refugees, Greeks, Turks and Armenians, have been evacuated to Thrace and Constantinople. It is asserted that massacres were committed by both Greeks and Turks. On June 30 it appeared that Ismud, after being partly destroyed by the Greeks, was evacuated by them and the Turkish Nationalists reentered the town and restored order. Constantine's army in Anatolia is said to number 200,000 men, while the Nationalists have less than 100,000.

Though France and England have long been trying to avert a war in Anatolia, the Greeks seem determined to start a campaign this month against the Turks. The Greek Government organ, *Kathimerini*, states: "We have a strong army and a strong resolve, and we need only to give to this army the proper direction and the proper material needs in full understanding of the fact that in Asia Minor we are staking our all." In the middle of June, England, who favors the Greeks, warned the Turkish Nationalists that any attempt to take Constantinople would mean war with Great Britain, while France is very indignant at England's support of the Kaiser's brother-in-law. On June 19 the British, French and Italian Governments suggested that Greece should consent to have the Allies arrange a peace with the Turkish Nationalists.

#### *The Greek Offensive*



## The State and the Family

JOHN A. RYAN, D.D.

**T**HE family is far from being completely subject to the State. Indeed, its right to exist and to function is superior to that of the State, at least, in degree. As Pope Leo XIII expresses it:

Inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature. (*Encyclical on the Condition of Labor*, par. 15.)

The rights of the family are superior in degree to those of the State because the family is more necessary than the State to human welfare. And human welfare is the end to which both the family and the State are means. Therefore, human welfare determines the necessity and scope and limits of both the family and the State. It is conceivable that a family, or a group of families, could get along in some fashion without political organization. No State could survive for any great length of time, if men and women were not organized into families. If we had to choose between the abolition of the State and the abolition of the family, we should accept the latter alternative, since it would be, in the long run, less destructive of human welfare.

"The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error." (*Op. cit.*, par. 16.) While Pope Leo XIII thus condemns the indefinite intrusion of the State into family affairs, he does not exclude a reasonable amount of governmental intervention in that province. He declares that the State may step in either to aid a family which is in hopeless distress, or to protect the rights of some members of the family against encroachment by other members. "But," continues the Pope, "rulers of the State must go no further: here nature bids them stop."

The State comes into contact with the family in three principal relations: As regards the marriage contract, the rearing and education of children, and the general attitude toward the family in contradistinction to the individual. The marriage contract was raised by Christ to the dignity of a sacrament. Therefore, all its essential elements and conditions are properly under the control, not of the State, but of the Church. This refers to marriages between baptized persons; for according to canon law these, and only these, are subject to the spiritual jurisdiction of the Church. Hence the State has no right to nullify such marriages, either by preventive legislation, or by divorce legislation. In other words, it has not the moral authority to institute impediments which attempt to render a marriage of baptized persons invalid, nor to grant an absolute divorce to such persons. It exceeds its power when, for example, it prohibits as invalid

a marriage between two persons of different race, or between persons below the age of legal majority, yet above the age of puberty. Only the Church has authority to create diriment or nullifying impediments to the marriage of baptized persons, and it has not taken such action with regard to marriages just specified. Christ made marriage absolutely indissoluble in the new dispensation; hence the State has no right to grant divorce.

The only authority which the State possesses over the marriages of baptized persons relates to what the canonists call the civil effects; for example, the registration of the marriage and the legal legitimacy of the children.

To the objection that the State needs to exercise the power of declaring marriages null beforehand which tend to the injury of society, such, for instance, as unions between those afflicted with certain diseases, the reply is that the Church is quite as much interested in human well-being, both individual and social, as is the State. This is exemplified by her legislation forbidding and making null the marriages of persons too closely related, and by other impediments. As long as the Church has not prohibited as invalid marriages of people afflicted with certain disease and other so-called "unfit" persons, the presumption is that human welfare is, on the whole, better promoted through such marriages than through their prohibition. That the Church is not indifferent to the social and civil aspects of the marriage contract is further shown by the fact that it regards as illicit all matrimonial unions which are prohibited by the civil law on account of the legal relationship arising from adoption. As a general rule, the authorities of the Church discourage those matrimonial unions which are prohibited by the civil law, but they do not admit that such marriages are rendered invalid by the mere fact of civil prohibition.

The State has, indeed, the right to establish even nullifying impediments to the marriages of persons who are unbaptized. (Cf. Petrovits, "The New Church Law on Matrimony," pp. 4, 5.) That is to say, the State has the authority to recognize, apply, and determine those diriment impediments which are contained in the moral law of nature. However, this power has no practical value in the great majority of States today, inasmuch as none of these is likely to enact marriage legislation applying to only one class of its citizens.

The second important relation of the State to the family concerns the rearing and education of the children. Both ecclesiastical and natural law declare that the child belongs, not to the State, but to the parents. This is in the interest not only of the children and the family, but of the community. The welfare of the child and the welfare of all the citizens are much better promoted

through family than through State care of the children. Therefore, the parents have the right and the duty of providing for all the needs of the children and determining their training for all the departments of their adult life. The State has no right to require that any group of children be fitted for any particular avocation, or that they attend any particular kind of school. In the words of the Pastoral Letter of the American Hierarchy (February, 1920):

The parent has both the right and the duty to educate his children; and he has both, not by any concession from an earthly power, but in virtue of a Divine ordinance. Parenthood, because it means cooperation with God's design for the perpetuation of human kind, involves responsibility, and therefore implies a corresponding right to prepare for complete living those whom the parent brings into the world.

In the interest of both the child himself and of the common welfare, the State may, indeed, require the parents to give their offspring a certain reasonable minimum of education. To quote again the words of the "Pastoral Letter":

The State has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and, without constraint, provide for the education of their children. Should they through negligence or lack of means fail to do so, the State has the right to establish schools and take every other legitimate means to safeguard its vital interests against the dangers that result from ignorance. In particular, it has both the right and the duty to exclude the teaching of doctrines which aim at the subversion of law and order and therefore at the destruction of the State itself.

On the same general principle of individual and social welfare, the State may provide, so far as necessary, for the support of the children or other members of a family who cannot be sufficiently cared for by their natural protectors and providers. In the absence of adequate care by private charitable effort, the State may extend relief of various kinds to families in distress. A good example of this intervention is found in the Mothers' Pension Laws enacted by many of our commonwealths. This and many other forms of State assistance are in harmony with the principle, noted above, laid down by Pope Leo XIII. On the other hand, such general proposals as State endowment of motherhood are absolutely contrary to correct principles of family and social welfare. Governmental intervention in the economic life of the family should always be exceptional.

According to Catholic teaching, the family, not the individual, is the social unit and the basis of civil society. This is more than an empty logical distinction. Since the State could not long exist and cannot carry on its work effectively without the family, families are necessarily the cells of the social and political organism. Individuals as such cannot perpetuate the State. Therefore, the State should formally concern itself with and protect the family. It should always regard the family rather than the individual as its principal object. In so far as modern states have departed from this viewpoint and

come to regard the individual as their main concern, they have wrought injury, not only to the family, but to society.

## Americanizing Americans

GERALD C. TREACY, S. J.

THERE has been a heavy output of Americanization literature since the war. Books, magazine-articles and pamphlets have literally flooded the market offering ways and means for Americanizing the alien. But what about the American? Is the ordinary American child familiar with the essential points in American history? Are the principles of American government clearly set before the minds of the high-school and college youth of the land? "This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in," Theodore Roosevelt once told an American audience. And it cannot be a good place for all of us unless we are conscious of our heritage.

The K. C. have done many progressive things for the welfare of the nation. Not the least progressive K. C. movement is the recent resolution to promote the proper teaching of American history in the schools. Now the pivotal point of American history is the Revolution and unless the principles of the Revolution are firmly implanted in the young mind that mind will grow to maturity in a frame utterly un-American. It will only differ in degree from the alien mind. There has been in recent days a tendency to misinterpret those principles and to minimize their importance. Well-meaning people intensely interested in promoting a better understanding between Britain and America have endeavored to rewrite American history, to interpret the Revolution in terms of a family squabble. Their purpose of course has been noble. Their idea may be formulated in the very simple proposition that the peace of the world can be secured by a proper understanding between the United States and Great Britain. It is in the means employed at arriving at this proper understanding that the error lies.

During the months of May and June of 1919, various units of the American Army of Occupation in Germany were entertained by J. Travis Mills, staff-lecturer in history to the University Extension societies of Oxford, Cambridge and London. The lecture is now published in book form. The lecturer begins with a sentence from Lecky who in describing the policy of the Grenville administration (1763-6) declares that the British Prime Minister "resolved to enforce strictly the trade laws, to establish permanently in America a portion of the British army, and to raise by parliamentary taxation of America at least a part of the money necessary for its support. These three measures produced the American Revolution." Admitting these facts the British lecturer seeks further for their explanation, rejecting as inaccurate those "magic syllables 'The Stamp Act' . . . and the bogus cry 'No taxation without representation'."



Mr. Mills does not say how an American soldier audience took this insult to their Americanism but in page after page he endeavors to make out what he calls the British "case." He does so. In so doing he unwittingly emphasizes the difference between the British and American ideas of government. "It was the sovereignty of the British Parliament to which they objected."

It was the rejection of the parliamentary theory of government that made America, and instituted a form of government as different from the British form as it is different from any other form, French or German or Italian. For the parliamentary theory was the British "case." Parliament was supreme, from it there was no appeal. It was the source of the people's rights, and British lawyers had made it omnipotent. Burke could thunder his warnings and remind his English hearers that the Americans were not thinking in terms of parliamentary sovereignty. It did not matter to British peer or commoner. Did not they constitute the law of the land? What rights had the Americans against the Empire? They wanted representation in Westminster, those rebellious colonials. And in this claim they clearly proved how little they appreciated the parliamentary system. For they wanted to represent America while even Burke who was more keen to sense their ambitions than any other member of Lords or Commons, and was shrewder in divining whither those ambitions would lead, would have told them that according to the parliamentary system the American representative in Westminster would represent not America only but the Empire.

Here then was the clear-cut issue. Was Parliament supreme or were the people supreme? Great Britain maintained that Parliament was supreme. This was her case. It was lost when Burgoyne surrendered and a new theory of government began. And serious students of government have always admitted the difference from the days of Burke in the 18th century to the days of Bryce in the 20th century. Of course it was not lost in England. There the system is still functioning. The colonies are dependent on Parliament. But the signers of the Declaration buried the parliamentary idea when a wit of their number declared: "We had better all hang together, Gentlemen, or we shall surely all hang separately." And the States in ratifying the Constitution put a lasting monument over the grave of the parliamentary idea in America.

Now the Americans did much more than repudiate a theory of government in the Revolution. They initiated a new idea! They were creative. Certainly they did not ignore the past. In taking forms that were closely parallel to British forms they were positively original in putting different life behind those forms. For one thing they insisted in their Declaration that the people were forming a new government, and that the people were determining just where governmental authority should be and precisely how it should function. As has been pointed out in the pages of AMERICA the founders by

no means discovered the principle of the consent of the governed. But they were original in formulating this principle as an American article of faith, and in branding as unjust every government that did not rest on the people's consent. And this in their Declaration that was published to the governments of the whole world.

Again, if the youth of the land are to appreciate their heritage they must be taught that there is a logical and intimate connection between the Declaration and the Constitution. The Declaration formulated principles of government and the Constitution applied them in fine detail. The Declaration appealed to the natural law and Divine Providence and went straight to the roots of man's inherent rights, life, liberty and the pursuit of happiness. Uprisings and rebellions had taken place within the British Empire and had effected changes. The American Revolution went deeper than that. It declared the causes prompting the colonies to separate from the British political system and formulated in principle after principle the very purposes of civil society. The founders made no empty theoretical claim. They were not idle dreamers. They appealed to a group of human rights and to traditional legal liberties to which they had a claim rooted in natural law. They were not presupposing any man-written formula on which to ground their rights, but they were presupposing nature and nature's God, an inflexible code of natural justice that preceded all human institutions. If this is not understood there is no meaning to the Declaration.

John Quincy Adams in his address before the New York Historical Society in 1839 on the "Jubilee of the Constitution" brings out very clearly that there was nothing in common between the Declaration and the Articles of Confederation:

The foundations of the former were a superintending Providence—the rights of man, and the constituent revolutionary power of the people. That of the latter was the sovereignty of organized power and the independence of the separate or disunited States. The fabric of the Declaration and that of the Confederation were each consistent with its own foundation but they could not form one consistent symmetrical edifice. They were the productions of different minds and of adverse passions—one ascending from the foundation of human government to the laws of nature and of God, written upon the heart of man—the other resting upon human institutions, and prescriptive law and colonial charters. The corner-stone of one was *right*—that of the other was *power*.

And because there was no link between the Declaration and the Articles of Confederation we had a muddled and disorganized form of government that was powerless to function in times of peace as it had been weak in times of war. But the Constitutional Convention forged the link between principles of government and actual government. The Constitution gave governmental form to the theories contained in the Declaration as the Revolutionary armies had vindicated those same principles on the battlefield. And until the day the Constitution was ratified the Revolution was not complete. "And on that day . . . was this mighty Revolution not only

in the affairs of our own country but in the principles of government over civilized man, accomplished. The Revolution itself was a work of thirteen years. The Declaration of Independence and the Constitution of the United States are parts of one consistent whole, founded upon one and the same theory of government."

John Quincy Adams was an American of Americans and until native and foreign-born are imbued with the principles he vindicated they cannot be Americanized. How he would have answered the fatuous assertion of Smuts that the "Dominions look upon America as the oldest of them. She left our circle a long while ago because of a great historic mistake." Adams would have pointed out that the historic mistake hinged upon principles of government. He might have added that the American principles of government rooted in the Declaration and the Constitution are as different from the modern British theories as they are from Japanese or Chinese governmental ideals. It is in the recognition of differences as well as likenesses that the way to cordial international understanding lies. Not pretty phrases nor compliments exchanged among diplomats, but truth must form the basis of an understanding between the peoples of the world.

### St. Alphonsus: the Great Pilot

GEORGE T. DALY, C.S.S.R.

THE moral life of man is often and justly compared to the ocean. Like the sea the human heart is ever restless. Today the passing zephyr will lull the sea to sleep, tomorrow a sweeping hurricane will toss it into fury. Even in its hours of smiling calmness there is in the sigh and sob of its waves the fear of a gathering storm. Treasures of devotedness and love, monsters of vice and selfishness lie concealed in its unexplored depths. So is it with the human heart which no more than the sea has ever revealed all its mysteries.

On this ocean of human life institutions of all kinds pass and repass, like ships in the night, making for some near or distant port. They weather for a time the storms of human passions, but sooner or later they disappear. History is nothing more than the record of these wrecks.

The Ship of Peter alone holds her course, since the day when at the command of the Master she weighed anchor and swung out into the midstream of history. She has ploughed her way triumphantly through the angry waves of opposition and persecution. At times under full sail she runs with the breeze; more often with closed canvas she gallantly rides in the gale while heavy seas wash her decks.

Guided by the Spirit of God the Church has, with the promise of immortality, the guarantee of infallibility. In matters of faith and morals she cannot err. "I am with you all days, even to the consummation of time" (Matt. XXVIII, 20) said the Master. This abiding

presence is the Divine seal which stamps the official teachings and interpretations of His Church.

But beyond the defined limits of the revealed moral principles, of the natural law and of positive prescriptions there lies an immense field open to the exploration and investigation of the human mind. This forms the subject matter of moral theology. The object of this science is to explain, prove and defend these principles and laws, and to apply them to the specific cases and complex problems of human life. Here the Church places at the helm her moral theologians. Like skilful pilots, their eyes riveted on the landmarks of the Christian Revelation, they direct her onward course. Among these pilots of the moral seas stands out pre-eminently St. Alphonsus, Doctor of the Church. Never hand held the helm with a surer grasp, never eye swept with such breadth of vision and mastery of detail that boundless ocean that lies between time and eternity.

When fifty years ago, on July 7, 1871, the Church conferred on Alphonsus the title of Doctor, she gave to his teachings her supreme sanction. Since that day he stands in the Church of God as the great doctor of moral theology. This glorious anniversary could not pass unnoticed. To us all, particularly to those who by vocation are called to stand with Alphonsus by the helm and direct souls to their eternal destinies, it affords an occasion to pay a tribute of admiration and gratitude to "the Great Pilot" of Peter's ship.

To have charted with such wealth of detail the mysterious ocean of moral life, to have readjusted the compass of the human conscience for the perplexing hours of doubt, these are, we believe, the main titles of Alphonsus to the glorious halo of "Doctor."

The mapping out of the sea of the human mind in its relation with right and wrong is no easy task. For in the realm of truth, moral truth is the most abstruse, and labor on it is rendered more difficult by the restless, versatile, chameleon-like human will. Yet, this was St. Alphonsus' providential mission in the Church of God. Nature and grace had prepared him for this herculean task. The burning zeal of his apostolic heart, the experience of a long and varied career, the unremitting labor of a studious life helped him to accomplish it. The Saint passed his whole life in the preparation and perfecting of that "chart" known as his "Moral Theology." He was in the full maturity of his talents when the first edition was published (1745). For thirty-seven years he scrupulously revised and corrected his work, of which the ninth edition was published in 1785, just a few years before his death. One has only to go through the pages of this "*Magnum Opus*" to realize the gigantic effort it entails. "The Saint's Theology," says one of his biographers, "constitutes a vast encyclopedia of all moral questions, both certain and controverted. It contains about 80,000 quotations from 800 authors."



Taking as bearings the duties common to all Christians and particular to each state of life, and the Sacraments as the means instituted by Christ to accomplish them, our Great Pilot minutely reviews the various opinions, conscientiously weighs their conflicting reasons and classifies them according to their specific value. His works have combined the careful details of a minute analysis with the sweeping lines of a synthesis. "He opened," said Pius IX, "a reliable path between the too lax and too rigid opinions of theologians, a path which the guides of souls may follow without fear." This commendation was but an echo or a summing up of the encomia given to Alphonsus by the various Pontiffs. Every Pope from Benedict XIV to Benedict XV, now gloriously reigning in the See of Peter, has had the highest praises for his teachings. When on the request of over 700 Cardinals, Archbishops and Bishops, several universities, and twenty-five heads of Religious Orders the "Prince leader of moral theologians" was placed among the Doctors of the Church Universal, no greater sanction could have been given to his doctrine.

The "Moral Theology" of our holy Doctor has become the official and standard chart consulted by all who wish to take to the high seas of Christian moral science, to sound its depths and explore its immensities. The very fact that conflicting schools of thought vindicate the authority of Alphonsus in favor of their opinions is a sure mark of the position he occupies in the domain of moral theology. He shares this privilege with St. Augustine and St. Thomas Aquinas.

But the outstanding merit of our "Great Pilot" is to have readjusted the compass of the human conscience. When indeed the currents and cross currents of conflicting opinions make the needle of the compass oscillate, and its reading become uncertain, when the shadows of doubt creep around the mind and blot out its bearings, and error, like a reef, lies under the surface, then the skilful pilot is at his best.

The frequency of Sacramental Confession which became prevalent after the Council of Trent, introduced more and more the casuistical method in the treatment of moral theology. Casuistry brought the study of moral science from the serene heights of scholasticism into the dustier arena of the complex realities of individual life. This gave rise to long and bitter controversies. Two opposite schools of thought pressed around the doubtful conscience. The conflict was at its height, when the "Great Pilot" lighted those buoys that were to flash their message of safety, and sounded that siren of warning that was to help us steer the troubled conscience through the thick fog of uncertainty.

In the hours of doubt two powerful cross-currents, law and liberty, sweep around the anxious soul. Mighty is the onrush of freedom; strong, the pressing force of law. Both struggle for the mastery of the will. The conscience eagerly watches this silent conflict. The problem of the force that will lawfully prevail upon that

guide of our moral life is of the greatest importance. In reality it means to be or not to be in conformity with the eternal law. So then the hand at the helm must be sure of its course and unswerving in its direction.

In the handling of this problem the master mind of St. Alphonsus manifests the full power of keen analysis and the perfect rectitude of judgment. Respectful of the rights both of law and of liberty, he weighs their conflicting claims with calm impartiality. His only concern is to have the human conscience emerge from every doubt with a prudent, equable and reasoned judgment. He studies carefully the stages through which the mind often passes on its way to certitude and marks the influence of the intellectual motives on its decisions. He endeavors to shut off the action of the will in the forming of these judgments, because he looked upon it as a disturbing factor.

His principles stand out in the hours of doubt as beacons whose revolving lights help us to steer between the Scylla and Charybdis of moral life, we mean laxity and rigorism, and safely make port.

Such has been the work of our great master helmsman. For the last century and a half St. Alphonsus stands, we may say, at the wheel of the Ship of Peter. How well we may now repeat these words of Ecclesiasticus which Pius IX so rightly applied to the then new Doctor of the Church. "The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom and the Church shall show forth his praise." (Eccl. 39—v. 13, 14.)

Never has the world been more in need of the steady influence of Christian morality. In these days of intellectual hysteria and unbridled thought the very foundations of the natural law are questioned. The basic principles on which rest the value of life and the sanctity of the home are treated as mere conventionalities and prejudices of an effete social code. Moral life is viewed in the light of the evolution theory. Ever in the making, it commands no restraint, has no binding force. Visualized on the movie-screen, woven into the plot of the salacious novel, burning with reality under the glare of the footlights in the problem play, these revolutionary doctrines are everywhere acting as a powerful solvent on the very moral fiber of the masses.

In the social and economic spheres, vexed questions, proposed reforms, radical legislation are dealt with irrespective of the ethical principles which should affect and govern them.

Loose living always follows in the wake of loose thinking. For, ideas like water seek their level. A terrific gale now sweeps over the ocean of the moral life of nations. Heavy seas break over the bow of Peter's Ship, but on her bridge stands the "Great Pilot." And as she rocks in the storm voices sing to him: "O great Doctor, light of the Holy Church, blessed Alphonsus, pray to the Son of God for us."

## Dying Protestantism: Its Lesson

FLOYD KEELER.

IT has been for several years past a well-known fact that the number of candidates for the ministry in practically every non-Catholic theological school has been steadily decreasing. Though unable to quote exact figures, I think I am right in saying that the decline has been practically uninterrupted for the past twenty years. I am quite certain that in the seminary from which I was graduated seventeen years ago there has been no enrolment so large as that of the year in which my own class entered. The impression that I have gained from reading in the past few years makes me feel safe in thus drawing a general inference from this particular experience.

The decline was already very noticeable when the war broke out, and naturally became very marked as the conflict progressed. Seminaries were almost emptied, as their students volunteered for various sorts of service. Chaplaincies, the Red Cross and Y. M. C. A. work, the hospital units, and even the combatant forces claimed their share. The condition was quite natural, and caused the authorities no immediate concern despite the almost deserted halls. It was freely predicted that there would be a rush in the other direction once men settled back into the ways of peace. In view of the revival of religious sentiment which followed our own Civil War, it seemed reasonable to suppose that such would be the case again. At that time it was no uncommon thing to find men who had held high military rank peacefully at work in theological seminaries preparing themselves to become officers in the army of the Lord, and in this condition Catholic and Protestant shared alike. Why should it not be so now?

Spiritual values often stand out the stronger after a war. Men usually come back from armed conflict chastened in spirit, and with a keener sense of the supernatural, but for some reason this seems not to have been so generally true this time. Of course there have been conversions, many of them; men have learned how to die and how to live, and have turned their faces towards God in very many instances. But the general tendency or result of this war has certainly not been towards the increase of the ministry of the various Protestant denominations.

Apparently both the number and kind of men who are offering for the ministry are not all that the heads of the Protestant seminaries could wish. In confirmation of this we quote from an advertisement of a small theological seminary in the Middle West which has always borne a very good reputation in its denomination. The announcement declares that the institution wants

six more real men to register for the term beginning Sept. 21, first year, or advanced standing: six more real men who want to study—not merely to board at a seminary. We charge no fees for board, room, heat, light, or service. But we want *real men*.

The seminary in question is so small that six men means a large proportion of its capacity, and its dean seems to be concerned lest he cannot get that number of the sort he wants, despite the absolutely free education which he is offering. Nor do I believe that the condition here depicted is so very unusual. Not all may be so frank but practically all are confronted with the same problem. The lack of candidates for the ministry is everywhere noticed. A recent report from Amherst College, which has long been one of New England's chief ministerial recruiting grounds, states that it has, in its enrolment of more than 500 students, but one who is definitely looking forward to the ministry as a career.

Now contrast this with the Catholic situation. I am, through my connection with the Catholic Students' Mission Crusade, in fairly close touch with the diocesan seminaries and the houses of the Religious Orders in this country. The same report comes from them all: Crowded. Recently a priest of one of the most austere Orders in the Church told me that his Order has so many applicants that it is obliged to take up a foreign mission to give them all a place. I would not be understood to say that there is a plethora of priests in the United States, or that we are at all likely to have one. Our Bishops can use all the men who are now applying and still not be able to fill every need. But there are large numbers applying and the present equipment of the seminaries is being taxed to the utmost. The contrast above noted is so evident that one must find a reason for it, and I believe that reason is to be found in some of the statements made by Professor William Adams Brown of the Union Theological Seminary, New York, in a paper read last summer before a "Conference of Theological Seminaries" at Princeton, N. J., and recently published in *The Journal of Religion* under the title "The Common Problems of the Theological Schools." Frankly confessing that the members of this conference were confronted with many difficulties, although they agreed in many particulars, he says:

We feel that the welfare of mankind depends on its accepting the message we have to bring and conforming its life to the principles we advocate. But alas! We are not ourselves fully agreed as to what that message is or what the acceptance of these principles involves. Our views differ as to matters of the deepest import for our common faith, as to the seat of authority in religion, as to the person of the Master we serve, as to the nature of the salvation He brings, as to the acceptable method of worshipping God, and above all, as to the institution which He established as the organ of our common service and our common worship.

Because of this deep and fundamental divergence the professor realizes the tremendousness of the task to which he and his fellows have set themselves, and he tells us further:

We have learned how weak and ineffective is the hold of the Church upon the imagination of the rank and file of our young men, how indefinite and vague are the conceptions which they hold of the central verities of our common faith, and we desire to impress upon the imagination of men in general the fact



that no solution of the great tasks which lie before us can be adequate or effective that ignores the dynamic which is laid up for our use in the religious nature of man or dispenses with the appeal which is provided by the institutions of historic religion.

And then, as a very logical conclusion he goes on:

We must find some way in which to make these things stand out before the imagination of the American people so that place shall be made for them as an integral element in the education of the rising generation.

That is just it. The present-day young American is much concerned with the idea of "efficiency." He may be over-concerned with it; he may erect it into a shibboleth by which he tests everything else, and it may be he makes it a criterion which is pressed too far, but it is his hobby, nevertheless. He sees clearly that "efficiency" does not and cannot obtain in the present divided state of Christendom; he sees that Protestantism is hopeless and helpless before the tremendous fact of division; he reads in his historical studies and learns to know that Protestantism is responsible for this condition, and, untrammelled by any sort of traditional loyalty to a particular denomination, he cuts away from it entirely. This is the reason why the ministry of the Protestant bodies is drying up at its source, why so few young men are offering for it.

I do not mean by the foregoing that the average non-Catholic young man is a keen theologian, or that he recognizes the theological basis for his distaste of the ministry. In practically no instance could he put it into words, but his idea is that voiced by Bishop Nicolai of Serbia, who on his recent visit to this country said:

"The voices of many churches are no voice at all. One united voice of all the churches will shake the earth, for it will not be a human voice but the voice of Pentecost."

And although the bishop himself belongs to a heretical church he has voiced the true solution. He sees it, though inherited prejudice prevents his recognizing that what he seeks is a *fait accompli* needing only that he and others shall embrace it.

And what concern of ours is all this? Have we Catholics who know this truth any duty in regard to it? We need not rejoice at the discomfiture of Protestantism, for after all, even though it may have been "of envy and contention," yet "Christ is preached" where believing Protestantism holds forth. It is a thing of sinister import that neo-paganism has risen up in its place, and the hold upon the Christian verities has been so loosened. We are confronted with the conditions which the Lord averted in ancient Israel.

I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and the beasts multiply against thee. By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

Protestantism is breaking down at such a rate, its springs are drying up so rapidly, that unless the Catholic religion can cover the land and convert it, religion, morality and righteousness in general are in the gravest dan-

ger. So long as men had a faith in the ministry, so long was there hope that they would reverence Christianity of some sort. When respect for the leaders is lost, respect for the thing on which the leadership is based is gone. And this is a condition fraught with grave danger to the commonwealth.

There is, then, laid upon us Catholics a tremendous responsibility. The Hierarchy, as our appointed leaders, recognize this, and have already outlined far-reaching plans. But the generals are not the whole army; there must be co-ordination of every unit, and co-operation by every individual if the best results are to be obtained. We cannot put onto the shoulders of bishops and priests our personal responsibility. Every Catholic is called to share in this apostolate. The exact method of the work of each one will differ, but no one should be outside of some organized effort for good. The National Councils of Catholic Men and of Catholic Women are going ahead with their plans of organization, and should soon be able to offer definite and concrete opportunities for our laity. The Catholic Students' Mission Crusade is making giant strides in the organization of our young people for service, for its definition of the word "mission" in its title is made to include every phase of activity which will promote the welfare of the Catholic religion. But these and similar movements must needs be developed and spread abroad until they include, not only the chosen few, but all our Catholic people, in some definite plan for the redemption of our land. The harvest is ripe, we need only enter in and reap. God grant that we may be thoroughly aroused before it is too late.

## COMMUNICATIONS

*Letters as a rule should not exceed six hundred words.*

### A Question of Titles

*To the Editor of AMERICA:*

In preparing, once, for the reception of a new Bishop, in a convent school, a discussion took place among the Sisters as to the best manner of addressing that dignitary, by the children in the entertainment. Rumor had it that on being addressed as Your Lordship on the day of his consecration the Bishop laughingly remarked that he intended always to remain a plain American. One Sister suggested Your Right Reverence, but that was thought to be too awkward; another said that the distinctively American form of address was simply Bishop. That was conceded by all, but most of the Sisters held that it didn't sound just right for such an occasion; it was too familiar and would not come well from children. Honored Sir was proposed by a third and was at once rejected as too cold and worldly. Finally in despair the good Sisters decided that the word "beloved" would get them over their difficulty, and so it did. All through the entertainment the children said: You, beloved Bishop, dearly beloved Bishop, etc., etc., and when it was over the good Bishop was very gracious and the Sisters very happy over their success.

But there are times and occasions when beloved Bishop would not fit in so well, and one is inclined to wonder if a language that has a dictionary of 450,000 words and phrases cannot provide us with a form of address for a Bishop suitable to American ideas of propriety. In courteous speech and letter-writing we have not yet rejected Your Grace in the case of Archbishops nor Your Eminence in the case of Cardinals and not everybody

has as yet rejected Your Reverence in the case of priests. It is reasonable then to conclude that we need a courteous form of address for American bishops. Your Lordship has been found not to fit in our case. It is like a string that cannot be tuned to our fiddle.

Would it be too bold for me to suggest that possibly Your Worthiness might fill the hiatus? It has a certain appropriateness (cf. Can. 331, § 1, n. 4) and even in the first shock of its novelty it does not sound half bad. Used a little while, His Worthiness, the Bishop would, doubtless, become as natural and agreeable to us as any of the other ecclesiastical titles to which we are now accustomed. We should then have our series complete: His Reverence, His Worthiness, His Grace, His Eminence and His Holiness.

Poughkeepsie.

W. H.

### The Abused Jackass

To the Editor of AMERICA:

Speaking of jackasses one might well be quite conversant on the subject and not be entirely embarrassed in interpreting this good-hearted and whimsical beast to himself or to the world at large. One of the most companionable friends I have ever had was a jackass, while in the Colorado Rockies. I almost felt equal to him in intelligence and in his noble responsiveness to kind treatment and picturesque abhorrence to unnecessary labor. My attachment to animals in general, but to this jackass in particular, has made me feel that our British Admiral did not fail to pay bleeding Ireland a fine compliment. One thing certain is our own (or England's, who knows?) British Admiral is no jackass, nor is the England which he loves one! Although the little jingle adorns the weekly *John Bull*: "This world is a bundle of hay, Mankind are the asses that pull, Each pulls in a different way, And the Greatest of all is John Bull."

The world may indeed be a bundle of hay; very, very likely mankind are the asses pulling and struggling, but I take exception to the last line. I think too much of jackasses to have them libeled without a protest. Even jackasses have jackasses' rights and their name and reputation are surely among them. Even those who are not necessarily jackasses themselves have certain just and humane dispositions towards this interesting although not altogether faultless creature. The S. P. C. A. recognizes this and extends even to this poor lowly beast its protecting and sheltering arm. It is incidentally the only one of the lower creatures which ever received the Divine recognition of goodness and worth: that the story of Palm Sunday reveals. The patient, humble animal will ever have friends even though it should always feel the menacing pressure of mightier and stronger beasts of prey.

Yes, the Admiral was right, and may the jackasses ever be with us. The jackass has no lust for conquest. He is not interesting in punishing sheep or cats. He is content and keeps a friendly distance from unnecessary provocations to kick or to work. But altogether Lord Northcliffe's own paper would persuade us that the British lion is just a harmless and care-free jackass, yet that savage assault on India in 1754 which so horrified the world that the House of Lords brought Lord Clive to impeachment proceedings bears not the marks of a jackass. One can almost be certain of the red tooth and claw. A jackass would never have trotted down to South Africa for diamonds and wrenched liberty from the peaceful, God-fearing, jackass-like Boers. The hungry, prowling lion might have done such, but never the jackass. And if anyone feels that the Black and Tans simply represent the innocent ramblings and cavortings of a jackass, he does not know the species and he has never studied the nature of wilder beasts.

But Admiral Sims agrees with us that Ireland is a jackass, and we, her sympathizers, are of the species, but he would have us make friends with the lion, pet him and believe him quite jolly and harmless, and we feel inclined good-naturedly to believe

him and accept the lion until we observe his claws buried in the vitals of our innocent beast. Then our respect for lions meets a hopeless blow. We say to the savage beast's admirer: First release this ass and then we can talk lions.

Suppose the Catholic Church had or was using Black and Tans to save souls; then would Protestant Lloyd George think the end justified the means? Suppose Italy just took the Scilly Isles as England has Catholic and Italian Malta would not the cry go up? Suppose Spain held Dover? Yet is not Spain the jackass, too, for Gibraltar is held by the lion, and the lion was not a bit polite in the manner of its seizure. Is it accident that Catholic French Canada lost her freedom? Or did the lion only come after much coaxing? Surely Washington and Franklin were jackasses, in fact super-jackasses, for they are the only ones of the breed ever known to kick discreetly enough to make the lion literally fly over the border! Yes, in those days they knew how to breed jackasses with TNT kicks attached to them. Also, these jackasses (for anyone who would not be fooled by the lion or who would dare cross him must be such, for the Admiral tells us that it is our duty to ride and drive the lion to the completion of world domination—where would the Eagle be in such company?) had a distinguished British General in the patriot jackass forces of 1777. How Arnold served his country, every jackass knows. It has taken the navy more than a century to develop this unique type which the army never since cared to duplicate. Benedict Arnold believed the lion the proper guardian of our liberties, self-respect and whole future existence.

I feel that the lowly jackass is indeed not without grateful and loyal friends, even though he may lack great qualities of more powerful beasts. But it is a good breeding time for jackasses, and jackass Ireland will yet wag ears with liberty-loving jackasses the world around, and then the braying of the hounded and beloved jackass may not be so distinct in our ears, for the angry lion will be roaring on his way to his own very beautiful little island home and then, I know, the good-natured jackass will not send Black and Tans to hound or tease him, but will gladly call quits.

HAROLD J. SWEENEY,

Elizabeth, N. J.

Rector of Grace Episcopal Church.

### The Unilluminated Interest Question

To the Editor of AMERICA:

In his letter, which appeared in AMERICA for June 18, Dr. Ryan writes: "Why should the non-working owner of productive goods be accorded a right to their product? According to Father Judge, the answer is to be found in the fact of ownership. The owner has a right to the product because he owns the goods which are the instrumental cause of the product." I beg pardon; I did not say this. The farm which the proprietor tills is not the instrumental cause of the wheat; the herds are not the instrumental cause of the calves and lambkins; the machine which fashions anything is not an instrument, except in a wide sense. Otherwise where are the principal causes? Is the farmer the principal cause of the crops? Is the herdsman the cause of the herds? Is the man who tends a machine or presses a button the principal cause of the effect produced? The expression "property is operated by others" suggests the same inaccuracy; it magnifies the part labor plays, which part is frequently purely mechanical and, though varying in its relation to the effect, is practically never principal but secondary or instrumental, being under the direction of the proprietor and his agents.

"Father Judge," he continues, "simply asserts the proposition which is to be proved." Nothing of the kind. He who possesses the cause has a right to the effect; he who does not own the cause cannot claim the effect; but the owner possesses the cause and the laborer does not: it is not a bald assertion nor are the other arguments. "The right of property," says the Doctor, "is subject to various limitations." These limitations are not



to be exaggerated, they arise from the necessity of the common welfare. For example, you cannot use your property in such a way as to injure the rights of others. "Why is not the limitation, i. e., as to the products just suggested, a reasonable one?" asks the Doctor. For several reasons, it is unjust and impracticable. Who has the right to limit me in the use of my property? Where is the right of property if I cannot dispose of a thing as I please? And if I do so dispose of it, whose right do I injure? Going back historically, did the patriarchs profit only from what they personally "operated"? Did the owner of the vineyard? Can you give any example of this line of action? Suppose we make the limitation; a man owns 1,000 acres, and can cultivate ten; what is to be done with the 990 acres remaining? Are they to be left fallow? Is he to allow them to be used gratis? If so, where is his ownership? Furthermore, how are you going to measure what a man can use? Today he can cultivate ten acres, tomorrow a new invention enables him to cultivate twenty. After a year another invention so facilitates his work that he can cover one hundred acres, and so on. A few years ago a single individual could make only a few medals a day. Later inventions increased his power to hundreds. Today there are machines which work with amazing speed, increasing the output to tens of thousands daily. Dr. Ryan goes on to say:

Father Judge . . . intimates that the abolition of interest-taking would be very harmful socially. I cannot agree with him. If all owners of capital were to forego their claims to interest, we should have a much better world to live in; for men would be rewarded on the basis of labor and achievements, the consumers of goods would pay only labor costs, and the ability to get rich without rendering service would have disappeared.

I must beg pardon again: this is not what I said. I spoke of a taking away of the right of use against one's will; Dr. Ryan speaks of a voluntary renunciation. How is he going to effect this? Is he going to establish an Order whose members will take a vow of no-interest? Will all capitalists enter this Order? Who is going to watch over the observance of the vow? In regard to the attempt violently to take away this right, the Doctor will find that all sound authors agree with me as to the detrimental effects in industry, arts and sciences. To make labor the basis of industrial returns is *laboritis* pure and simple.

To restrain the abuses of capital how much wiser the course of the employers and workers in Spain, as set forth in the following dispatch printed in AMERICA for July 2:

Six commandments for the modern capitalist were laid down in an address here today before a gathering comprising representatives of all the societies of employers and workers. They were as follows:

1. To give an example to others and not content himself with a life of ease.
2. Not to despise the efforts of the workers to improve their condition.
3. To use his wealth in a natural way by employing it to increase the prosperity of all.
4. To apply himself to production for the general benefit, instead of thinking duty is fulfilled by regular church-going and the saluting of the national flag, while at the same time he appropriates the major portion of the products of the earth.
5. To respect the associations of the workers.
6. To avoid the adoption of violence, because repression engenders revolution.

There is here no suggestion of limiting interest, which is the life blood of capital, to individual productions.

New York.

H. A. JUDGE, S.J.

#### Early Irish Pilgrims

To the Editor of AMERICA:

In Dean Swift's essay, "A Modest Proposal," there are some passages that throw a lurid light on Dr. Walsh's article, "Early Irish Pilgrims," in AMERICA for February 19. The essay is of

course a satire, the most terrible of Swift's in the penning of which, as Taine remarks, not a muscle of his face moves or suggests a smile. But it is well known that Swift, to foster this air of seriousness and reality in such writing, was always scrupulously exact in giving figures and in details. It may be assumed, therefore, that his estimate of Irish statistics and social conditions is as accurate as was possible at the time; and the book which Dr. Walsh suggests should be written on the subject will certainly not be complete unless its author investigates the conditions under which these "Pilgrims" left Ireland, and the conditions of Irish life generally in the seventeenth and eighteenth centuries.

Swift's essay was written in 1729, the year before the transport ship with its cargo of Irish boys, including the husband of Mrs. Johnson, reached Boston. He estimates the entire population of the island to have been one and a half million. He reckons the "popish infants . . . as three to one," but it may be assumed that the entire Catholic population was not more than one million. The picture he draws of their condition is truly appalling. In town and country one "sees the streets, the roads, and the cabin doors, crowded with beggars of the female sex, followed by three, four, or six children, all in rags, and importuning every passenger for an alms." Speaking again of "the beggar's child," he says, "In this class I reckon all the cottagers, laborers, and four-fifths of the farmers." He "calculates" that there may be about 200,000 mothers in the Kingdom of child-bearing age. Of these only 30,000 are able to maintain their own children. After various deductions for death and other causes, he concludes that 120,000 children are born annually into families without any visible means of support. His "Modest Proposal" is to keep 20,000 of these "for breed," and to fatten the others for sale at one year of age to make select dishes for persons of quality. The landlords who have already devoured most of the parents will have a prior right to the children.

It does not pay to let them live longer; for he reasons:

I am assured by our merchants that a boy or girl before twelve years old is no saleable commodity; and even when they come to this age they will not yield more than three pounds, or three pounds and half-a-crown at most, on the Exchange; which cannot turn to account . . . the charge of nutriment and rags having been at least four times that amount."

It will be noticed that this was the minimum age stated in the order cited by Dr. Walsh for 250 Irish women and 300 men, seventy-seven years before Swift wrote this essay.

Another passage, relating to the adults, is illuminating. There is no employment and no desire to provide any. "The young laborers cannot get work." Hence the children "who grow up, either turn thieves for want of work, or leave their dear native land to fight for the Pretender in Spain, or sell themselves to the Barbadoes." I should conclude that these last words refer to a general practise. Unable to help themselves or their families they are willing to sell themselves as bond slaves for a fixed number of years in return for free passage to a land where they could get food and work, and for a trifle in cash which they could leave behind with their unfortunate families. It may be supposed, too that by "Barbados" Swift means America generally.

Mr. Belloc believes that the survival in the eighteenth century of the Irish race and the Catholic Faith in Ireland was "miraculous." That the Ireland of today and the Irish world which has built up the Catholic Church in Australia, Canada and the United States, has come out of that single million of "sorry slaves" of the days of Swift is truly a phenomenon without parallel in history, and would be incredible if it were not a fact. If the Ireland of 1729 did so much, there is no reason, in God's merciful Providence, why we should despair of the Ireland of the present.

Las Palmas.

O. B. M.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, July 9, 1921

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### The Federal Bonus Bill

THE former commander-in-chief of the Grand Army of the Republic, "Corporal" Tanner, is thoroughly justified in his attack upon the Federal bonus bill. In its present form, this measure proposes to donate a sum of money to every soldier, whether he be crippled or hale and hearty, who served in the American forces. The individual allotments will not be large. They may keep the wolf from the door of some blind, one-lunged or one-armed soldier for a few months, and with that they will end. But in the aggregate, these allotments may reach as high as five billion dollars.

How is this money to be obtained? It is plain that the country is in no position to bear another burden of five billion dollars or anything approaching that sum. Senator Dillingham said a few years ago that the problem of Congress was to devise some plan of meeting the national liabilities without wrecking the business of the country. The task which Congress now faces, or should face, since it was elected on that promise, is the reduction of governmental expenditures. Perhaps some day the American people may learn that there is a direct connection between the high cost of living and the high cost of government. When they have learned that useful lesson, they will be slower to demand legislation which means new taxes and no substantial return.

The simple fact is that Federal bonus plan means that we must raise billions to pay for a scheme which will give the disabled soldier no real relief. If we have any money to spend, let it be used first of all, to find out why Federal officials have so shamefully neglected the wounded soldiers who came back from France; why, for instance, a hospital for shell-shocked men was located in the immediate neighborhood of a camp for trying out guns of high caliber. The next step would be

to devise a plan to put these disabled men in a way of earning their living. They should not be made objects of a cheap political "charity." They have a real claim upon the country which they have served so faithfully. But leaving this claim out of the reckoning, it is cheaper for the Government to train them for a self-supporting career than to allow them to become burdens on the community. Five billion dollars expended in small "bonuses" is five billion dollars thrown away. It means a tax of about \$250 for every family in the United States. A much smaller sum wisely expended in genuine rehabilitation-training in which neither politics nor red-tape has any part, would not only help these veterans who have deserved so well of the country, but would be a profitable investment for the country itself.

### The Prince of Moralists

THE present year marks the jubilee of the proclamation of the decree by which the title of "Doctor of the Church" was solemnly conferred on S. Alphonsus Maria de' Liguori. This high dignity came as the sequel and, it may be said, as the direct result of the Vatican Council. For it was at the earnest and reiterated request of the Bishops gathered at that august assembly that the Holy Father, Pius IX, committed the examination of the expediency of such a step to the Congregation of Rites and, at the recommendation of the Congregation, finally issued the momentous decree in the year which followed the closing of the Council. Even before this official action of the Church, St. Alphonsus was recognized as the prince of moralists, but the proclamation of Pope Pius IX set upon his work the seal of ecclesiastical approval of the very highest kind, designated him as a guide of the flock of Christ, a custodian of the City of God, a pillar and ground of truth, and set his doctrine aloft in the firmament of the Church militant as one of the brilliant lights destined in the Providence of God to illumine the path of Christians on their way to life. Indeed the Prisoner of the Vatican seems to have put into the keeping of St. Alphonsus in a very special way the safeguarding of the purity of faith and morals which it was the high purpose of the Council to protect.

How well inspired was the choice of the Supreme Pontiff is clear from the reputation for learning and holiness which St. Alphonsus enjoys. He has been compared with St. Anselm for his knowledge of philosophy, with St. Bernard for his love of the Blessed Virgin, with St. Damien for his zeal for the sanctity of the Church and of the clergy, with St. Bonaventure for his faith and his devotion to the Blessed Sacrament; and when the Bishops of the Council petitioned to have him proclaimed a Doctor of the Church they did not hesitate to rank him with St. Thomas and St. Augustine.

He lived at a time when the Voltairians were attacking Christ, when the Febronians and the Regalists were usurping the rights of the Church, and the Jansenists with their rigorism were perverting the ideals of Chris-



tianity. Against them all St. Alphonsus labored by preaching and writing up to his eightieth year with rare success. In the fields of polemics, asceticism, theology and especially moral theology, he combated error and spread the sweet odor of Christ. He was the untiring champion of the glories of Mary, of the devotion of the Blessed Sacrament, of the primacy of the Roman Pontiffs and the infallibility of their definitions, and above all he did heroic service in behalf of the Sacrament of Penance; all this he accomplished in spite of the arduous duties involved in the founding and direction of the Congregation of the Most Holy Redeemer and in the administration of the diocese over which he was set as Bishop.

His holiness of life was no less remarkable than the profundity and exactness of his learning, a fact that is attested by the rapidity with which he was raised to the altar. Thirty years after his death he was declared Blessed by Pope Pius VII and twenty-three years later he was canonized by Pope Gregory XVI. In these days of religious indifference the Church needs the protection and patronage of St. Alphonsus no less than it did fifty years ago, and especially the loyalty to Christ, His doctrine and His Sacraments which the last-named Doctor of the Church taught so effectively by word, writing and example throughout his long and fruitful life.

#### The Merciful Work of Teaching

**T**HOUGH the school year is now over, the Catholic teacher's work has by no means ended. No sooner did the pupils leave the classroom to begin their summer vacation than the Fathers, Sisters and Brothers who have been their devoted instructors during the past nine months began forthwith to prepare themselves to bring even more ability and generosity to the labors of the coming scholastic year. For in many a convent and college throughout the land countless religious men and women are now busy making spiritual retreats that will purify and strengthen their souls for another year of combat in God's cause. This work accomplished, they will follow summer courses of studies that will better fit them intellectually to discharge the Catholic educator's sacred duties. As that quaint seventeenth-century physician, Sir Thomas Browne, reminds them in his "Religio Medici":

There are infirmities not only of Body but of Soul and Fortunes, which do require the merciful hand of our abilities. I cannot condemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is no greater Charity to cloath his body than apparel the nakedness of his soul. It is an honourable object to see the reasons of other men wear our Liveries, and their borrowed understandings do homage to the bounty of ours: it is the cheapest way of beneficence, and like the natural charity of the Sun, illuminates another without obscuring itself. To be reserved and caittiff in this part of goodness is the sordidest piece of covetousness and more contemptible than pecuniary Avarice.

The enlightening of the ignorant, that spiritual work of mercy to which so many of our religious devote

their lives, has never, perhaps, been a more crying need than it is in this country today. For without question the Great War has left us in a more immoral, irreligious world than was that of 1914. By millions or our fellow-Americans the old ethical standards are no longer recognized. Freudian "self-expression," not Christian self-denial, is their new norm of conduct and few laws, save those of the untrained mind and the undisciplined heart, are recognized.

But as this is the sort of world into which our Catholic boys and girls are also born, and in which our Catholic youths and maidens must live and toil, unless we fortify and safeguard the mind and soul of each and every one of them with a thoroughly Catholic education we have sadly failed in the practise of that most important spiritual work of mercy, the teaching of the ignorant. It is the solemn realization of this fact that makes the Fathers, Sisters and Brothers, who for no worldly compensation nobly staff our schools and colleges, devote the weeks of the summer vacation to equipping themselves spiritually and mentally for even more efficient work in the classroom this coming year, so that as far as in them lies, no Catholic child entrusted to their care shall fail to have its soul's nakedness mercifully clothed and its mind's weakness mercifully strengthened. The boys and girls who attend Catholic schools are the only ones who are effectively safeguarded from the serious moral perils of our age. How then can Catholic parents who are worthy of the name deprive their children of that highly necessary protection?

#### A Nation in Misery

**"I**S there sorrow like unto my sorrow," Austria might well cry out from among all the nations of Europe. Even in Russia, with the Bolshevik revolution and the long continued blockade, no such bloodless specters are seen as the men and women who can be met in the cities of Austria. From all sides come the same reports, and travelers are sick at heart when they speak of the misery they have witnessed in Vienna. Generous relief has doubtless been given in the past years, indeed, it is unthinkable what would have become of Austria without the noble and unselfish aid of the United States. We have preserved the life of a nation, but the time has not yet come when we can cease from well-doing in its regard.

Letter after letter still reaches us telling the same story of want and misery, of worthless currency and impossible prices. Religious institutions are struggling for their existence. Orphanages and educational establishments are appallingly confronted by their monthly deficits, and the Sisters, Brothers or priests in charge have nothing but their boundless trust in God to carry them through these years of mental distress and physical suffering. "Who, alas, in our stricken country, is without poverty and debt!" exclaims a writer making an appeal to us.

We have told the story in AMERICA of a single small community of Sisters in which, as the result of under-nourishment, one member became blind, a second was forced to submit to the amputation of a foot, and a third to the extraction of a rib. We have told of another small community where hardly a third of the Sisterhood was able to perform the daily routine of duty, the others suffering more or less seriously from anemia and softening of the bones, all due solely to want of necessary food. Again there lies before us a letter, typical of many we have received, where urgent petition is made to find a few kind benefactors willing to enable the Sisters of a convent of St. Vincent de Paul to purchase some cloth with which to patch their frayed and worn-out habits, and to secure the most indispensable articles of women's apparel. Yet these heroic Sisters are devoting their lives to the care of no fewer than 370 orphans.

"Our debts are increasing with each month," writes another in an equally typical letter. "With these high prices we are reduced to utter helplessness. O pray, pray, come to our aid! Perhaps you could make some appeal for us." After fifty years of service in their children's home and in the care of the sick, these Sisters feel compelled to send their first request to our country. "Only the most pressing need could wring from us this cry for help," writes the Mother Superior. "What great happiness you would bestow on our heavily burdened home for children if you could but aid us in our bitter want."

That is the tone of letter after letter, and the heart must indeed be of stone that could not be touched by these petitions. Many thousands of dollars have already poured in to us for this great work of relief. Not a few institutions have been enabled to continue in their efficiency by the readers of AMERICA, countless tears have been dried by their offerings and many a human heart has been lifted up to struggle on bravely amid the trials and misfortunes of life, knowing that

charity was not dead upon this earth and God was watching from Heaven. The large donations given to the Cardinal Archbishop of Vienna have been divided by him among the various Bishops of the land, that each might single out the want and misery that stood in most urgent need of help. Again, therefore, we renew, with perfect confidence, our appeal for liberal offerings to the Austrian Relief Fund established by AMERICA.

### Mexico Again

MEXICO is much in the public eye these days, and unfortunately, in a way not at all pleasing to men who love peace and justice. For over the unfortunate country looms an ominous war-cloud, the product, no doubt, of the cunning art of a group of junkers. It is all too true that the Republic beyond the Rio Grande has done America great injury, but it is equally true that our late Administration gave occasion for the vast majority of these outrages. True, too, it is that the fundamental law of Mexico is unjust not alone to Mexicans, but, what is of real concern to us, to American citizens who have acquired property in that Republic. But war will scarcely abrogate this injustice, rather it will increase it, for the hatred engendered in Mexican hearts will find vent in other forms of petty or great persecution. Why cannot this problem be faced, openly, in a spirit of rightful compromise? Surely, the present Administration will have no part with the sinister and secret methods that obtained in Washington in the days of "pitiless publicity," when "open covenants were openly arrived at" (*sic*). Americans are sick of such hypocrisy, sick too of offensive war for material advantage, so sick of it, in fact, that thousands of our young men speak just two words in reference to war, "Never again." These are conditions to be reckoned with, and the reckoning should be: it is neither just nor expedient to wage war to right wrongs for which we ourselves are largely responsible.

## Literature

### A VERY HUMAN SAINT

CARDINAL NEWMAN remarks in his "Historical Sketches" that he likes saints' autobiographies far better than the books others write about them. "What I want to trace and study is the real, hidden but human, life, or the *interior*, as it is called, of such glorious creations of God." Without question the great Oratorian could have found no saint of later times who unveils her heart to the reader with more completeness and fidelity than does Doña Teresa Sanchez Cepeda Davila y Ahumada, the renowned Spanish mystic of the sixteenth century, in her letters, "Autobiography" and "Book of Foundations." The two latter books we have long had in English but a good translation of all St. Teresa's extant letters was lacking until the Benedictine Nuns of Stanbrook began in 1919 the publication of a complete annotated English edition of "The Letters of St. Teresa" (Benziger). The second volume of this important work has recently appeared and contains the trans-

lation of a hundred letters written by the renowned reformer of the Carmelite Order from July 2, 1576, till December 2, 1577, comprising some of her most important communications. Though two volumes more must be published before the work, which thus far has been admirably done, will be completed, the two volumes that have already appeared are so rich in the Saint's self-revelations that they offer readers and reviewers abundant material for comment and reflection.

St. Teresa's correspondents were numerous and varied. Her brother Lorenzo, her sister Juana and other relatives, Philip II, grandees and bishops not a few, the Prioress of Seville, the Prioress of Valladolid, and other nuns of the Reform, Father Luis and other Jesuits, such friars of the Reform as Fathers Gratian and Mariano, and her religious superiors in Spain and Italy were among those to whom the 200 letters in these volumes were addressed. The reader cannot go far into the book without being impressed by the Saint's tender love for her kinsfolk.



She was particularly fond of her brothers and sisters, and shows the keenest interest in all that concerns them. To Don Lorenzo Ahumada in far-off Lima she writes:

I was very glad to hear so many details about you, for indeed one of God's greatest mercies to me has been His making my brothers realize what this world is, so that they have chosen to live a quiet life. . . . My sister [Doña Maria] is a good Christian and has been left with many difficulties. If Juan de Ovalle goes to law against her, it will ruin her children. . . . Doña Juana [another sister] is so respected and so good that we ought to thank God; she has an angelic soul. I have turned out worst of all; in fact, you ought not to acknowledge such a person as your sister. I do not know why people are so fond of me.

"I miss you extremely and feel lonely," the Saint writes Juana, whose little son, Gonsalvo, his Aunt Teresa had miraculously restored to life. Lorenzo's daughter Teresita was brought up by her Carmelite aunt from the age of nine and took the habit as soon as she was old enough. "She is already in the convent," writes the Saint, "wearing her own dress and seems the sprite of the house. Her father cannot contain his joy and all the nuns are very fond of her. Her little character is angelic and she knows how to amuse us at recreation, telling us about the Indians and the sea voyage better than I could." It is clear that the "ill-ordered-affection-for-relatives" bogey never frightened St. Teresa.

An attractive blending of shrewdness, simplicity and courtliness characterizes this great ascetic's letters. The Jesuits she calls "my Fathers," saying that "It is to them, after Our Lord," that her "soul owes all the good it possesses." Yet when Father Ripalda, her confessor and "great friend in the Society," tried to persuade his penitent to accept as a postulant a girl with only one eye, St. Teresa merely remarked that she was very well aware that "the Fathers of the Society . . . would never receive any one unfit for their Order for the sake of obliging me." As her confessor's candidate, moreover, had "neither sanctity, courage, great common-sense, nor talents that would benefit the convent," qualities the founder of the Reform apparently required of Carmel's postulants, we hear no more of Father Ripalda's young friend. Being a lady of Spain, St. Teresa was always punctiliously courteous but she had very human predilections and aversions withal. "When you meet" [a certain provincial], she requests the Prioress of Valladolid, "will you scold him for not calling on me," adding, however, for her correspondent's information: "To tell the truth, I do not like him much."

St. Teresa's very moderate admiration for the gifts and graces of her own sex will probably give great pain to the feminists of today. "I know by experience what women are where a number get together: God deliver us from it," she feelingly writes to Father Ordoñez. "Though a friend of the 'cats' [the mitigated Carmelites] she is very virtuous" is the cautious tribute the Saint pays the Prioress of Toledo. "I understand women's whims better than you," she warns Father Gratian. "You must in no way allow it to be thought possible for any nun, whether prioress or sister, ever to leave her convent except to make a foundation." "Though women are not good counselors," the Saint admits when urging a certain course of action on the General of the Carmelites, "yet sometimes we hit the mark." On another occasion when Fray Mariano favored receiving a candidate that St. Teresa thought would not do at all, she first expressed her amusement at his declaring that he "could see her [the postulant's] character at a glance," and then reminds him that:

We women are not so easy to understand. A priest will hear our confessions for many a year and be astonished at the end to find how little he really knows of us. It is because we are too ignorant of our own nature to tell our faults, and our confessors judge us by what we say.

Carmelite nuns, in Teresa's opinion, should constantly suffer from an unappeasable hunger for holiness so that their prayers will always be heard in heaven. Otherwise contemplatives are of little use to the world. For she writes to Father Gratian:

I realize more clearly every day what are the effects of prayer and what a soul ought to be in God's sight if it prays for the salvation of others for the sake of the Divine glory alone. Really, my Father, I believe that the object of founding these convents is being fulfilled—that is that God should be petitioned to help those who toil for His honor and service, since we women are good for nothing ourselves. When I reflect upon the perfection of these nuns, I am not surprised at their obtaining all they ask from God.

As the reader has already perhaps inferred, the most interesting and characteristic letters the translators have thus far given us are those the Saint sent to Father Gratian, a friar of the Reform whom she regarded with the greatest affection and esteem. During much of the turmoil the spread of Teresa's ideas was causing he was her superior and director so she was wont to write to him with the utmost candor and freedom. To him she confided the marvelous revelations and spiritual favors imparted to her by Our Divine Saviour and told him of all her joys and anxieties. Lest the letters in which the Saint described these supernatural visitations and shared these confidences should chance to be scanned by the eyes of the indiscreet, St. Teresa was accustomed to call Our Lord "Joseph," Father Gratian "Paul," St. John of the Cross, "Seneca," and herself "Laurencia," "Angela" or "Esperanza," while the "mitigated" friars were "the owls," the reformed "the eagles," and the discalced nuns "the butterflies."

The Saint was also very fond of Father Gratian's mother and little sister. Of the former this very womanly mystic writes: "God has gifted her with the finest qualities: I have rarely—in fact, I believe, never—met with such abilities and so sweet a temper. She is so frank and open that I have lost my heart to her: indeed she far surpasses her son in this particular." Isabelita, Father Gratian's sister, was permitted by a special dispensation to enter the Carmelite convent at Toledo when only eight years old, a rather youthful postulant to be sure, but of course she did not take her vows till the canonical age was reached. Without question the winsome little *Carme* was a prime favorite of the Mother Foundress. "She is as pretty and healthy a child as any one could wish to see," writes the Saint. "She supplies all the recreation I have here." Writing to Father Gratian about his little sister a year or two later the Saint remarks:

My Isabel improves every day. When I went to recreation, which rarely happens, she laid down her work and sang:

O see to recreation  
The Mother Foundress enter;  
Then let us dance and sing her songs  
With music to content her."

She says the quaintest things and is always merry: her sweet disposition reminds me of my Father's.

"Her high state of prayer did not prevent her talking in a way that was good for souls and bodies," avers Father Julian de Avila, who accompanied the Saint and six of her nuns on a journey from Veas to Seville. "She spoke gravely, told us amusing tales, or composed verses, and very good ones too." Though one of the Church's greatest mystics and the chief authority we have in the higher forms of prayer, St. Teresa set no value on supernatural gifts that did not make their recipients better Catholics. "As regards the interior things of the spirit, the most acceptable and effectual prayer is that which produces the best results," she writes to Father Gratian. "I wish for no prayer that does not make me grow in virtue. If it were accompanied by violent temptations, aridities and trouble, and left me more humble I should consider it a good prayer."

When the last summons came to this highly gifted virgin of Christ, it is worthy of note that she found her greatest com-

fort not in the remembrance of the remarkable books on mysticism she had written, nor in the wonderful spiritual favors she had so often received, nor even in the reform of the Carmelite Order she had successfully effected, but only in the grateful thought that she was dying a Catholic. "O my Lord," she exclaimed, "the longed-for hour has come at last. Now we shall see one another. . . . I am a child of the Church."

WALTER DWIGHT, S. J.

## TWO QUATRAINS

### SACRIFICE

Love reached His yearning arms outspread to bless  
And shield His own from agony and loss;  
They saw nor heeded not; and His caress  
Was nailed, instead, outspread upon the Cross.

### THE INTERPRETER

I looked, with clearer vision, through your eyes,  
Upon the masters, and their stature grew;  
But when I faced them in their nobler guise,  
The wonder deepened; I was taller, too!

MABEL J. BOURQUIN.

## REVIEWS

**Father Tabb: His Life and His Work.** A Memorial by His Niece, JENNIE MASTERS TABB. Introduction by DR. CHARLES ALPHONSO SMITH. Illustrated. Boston: The Stratford Co., \$1.50.

As Dr. Smith well observes in his introduction to this excellent little biography, one reason why we have not a greater number of eminent American epigrammatists is owing not so much to "a lack of leisure as inability to use leisure. Father Tabb had the leisure and the ability to use it constructively." He would keep a quatrain for years, altering and polishing it till the lines were perfect, and he would then give us perhaps such a little jewel as "Discrepancy," which runs:

One dream the bird and blossom dreamed  
Of Love, the whole night long;  
Yet twain its revelation seemed,  
In fragrance and in song.

After her chapters on Father Tabb's genealogy, early life, Civil War days and conversion to Catholicism, the author affectionately studies the subject of her memoir in his varied character of teacher, musician, friend, child-lover, poet and priest, quoting appositely from Father Tabb's writings and drawing on the fund of amusing anecdotes his pupils and associates tell about him. He left few letters, most of his correspondence having been conducted on postal-cards and often in the form of limericks. Here, for example, is a characteristic invitation to dinner:

Dear Cardinal Gibbons  
With all your red ribbons,  
Pray lend us the light of your face;  
And bring with you Holy  
John Michigan Foley  
("Who hopes some day to be in your place.")

An impenitent punster to the end, he would test his quirks on the boys of St. Charles', who always laughed immoderately even when they missed the point of the jest because they were sure that all Father Tabb's jokes were funny. When his sight was rapidly failing he begged Cardinal Gibbons to give him a "new see." The total blindness which fell upon him the last years of his life inspired some of Father Tabb's most beautiful and prayerful poems. He would say:

The day is nearer unto night  
Than to another day;  
If closer to Thee, Lord of Light,  
In darkness let me stay.

Miss Tabb has selected from her gifted uncle's little volumes most of his admirers' favorite poems. Bereaved young mothers will turn, for instance, to "Another Lamb, O Lamb of God,

Behold," anti-feminists to "Shall She Come Down and On Our Level Stand?" all lovers of Our Lady to "At the Manger" and "The Assumption," and these stanzas, called "Easter Flowers," show how well Father Tabb achieved the difficult act of blending piety with poetry:

We are witnesses: out of the dim  
Dark region of Death we have risen with Him.  
Back from our sepulcher rolleth the stone  
And Spring, the bright angel, sits smiling thereon.  
  
We are His witnesses: see, where we lay,  
The snow that late bound us, is folded away.  
And April, fair Magdalen, weeping anon,  
Stands flooded with light of the new-risen Sun.

W. D.

**The Russian Peasant and the Revolution.** By MAURICE G. HINDUS. New York: Henry Holt & Co.

**The Russian Workers' Republic.** By HENRY NOEL BRAILSFORD. New York: Harper & Brothers. \$2.50.

Mr. Hindus, as we gather from his book, was himself born in a Russian village. So far as objective facts alone are concerned, he speaks with evident knowledge and accuracy and his style is colorful and picturesque. Unfortunately he has cast aside more than merely the Orthodox Russian Christianity, since the religion of the people is never regarded by him in any other way than as a pure superstition. The abuses within the Russian Church are largely responsible for such an attitude of mind. While not accepting him as a guide where moral principles are involved, we cannot fail to acknowledge the ability with which he has detailed for us the character and life of the Russian peasantry. The centuries of oppression from which they have suffered; the ignorance in which they have been intentionally kept, so far as book-learning is concerned; and the squalid poverty to which they were condemned for the profit of their Russian lords, are convincingly set forth.

The Russian peasantry, it may be said, has never been interested in the Communism of the Bolshevik Revolution. They have carried out their own revolution, which Bolshevik leaders were entirely unable to direct or control. They have been in fact, and always will be, absolutely opposed to the collectivist ideals of the various urban political parties. Their only desire was the private possession of the land, and this they have in great measure compassed by seizing, without compensation, the property of the large landholders and the Orthodox churches, and making the division among themselves. Even with such a partition there is barely enough land comfortably to support their families. The serious moral question of compensation, a most difficult one under the circumstances, has not appreciably disturbed their minds, it would seem, since they look upon the owners of large estates as mere usurpers.

Mr. Brailsford's book deals mainly with the urban workers, although he also gives considerable attention to the Russian village. The volume contains the impressions of a two months' stay in the country, a rather restricted period for the study of so big a subject. Mr. Brailsford did not, of course, come unprepared. He belongs, as his publishers tell us, to that "radical-liberal" group of which Mr. Wells is a member. His sympathy with Bolshevism is therefore to be taken for granted at the outset. He can quite complacently state, without censure or approval, the Bolshevik view of the family, that: "It is, after all, an institution which has passed through many phases of evolution, from matriarchy downward. Why should its present form be sacred?" His historical knowledge is a minimum, as we may judge by his incidental references to Protestantism, the Middle Ages, and similar themes. Yet he is scrupulously careful, no doubt, to present us with an accurate picture of precisely what he saw. Although we do not share his point of view his information is often highly valuable. He writes as a friend of the Soviets, but his criticism is honestly given. The book is



therefore of immeasurably greater value than such unmitigated rhapsodies on Bolshevism as George Lansbury's "What I Saw in Russia." Unfortunately the injudicious reader, without strong Christian principles, will fail to see how utterly destructive of Christian morality and civilization the Bolshevik plans of education would prove to be. The economic failure under Bolshevism, as we would expect in the present instance, is attributed almost entirely to external causes, even as Spargo and Walling ascribe it absolutely to the intrinsic fault of the Communist proletarian dictatorship.

J. H.

**Historical Records and Studies.** THOMAS F. MEEHAN, STEPHEN FARRELLY, REV. JOSEPH F. DELANY, D.D., Editing Committee. Vol. XV. March, 1921. New York: The United States Catholic Historical Society.

**Illinois Catholic Historical Review.** Vol. III. No. 4. April, 1921. Chicago: The Illinois Catholic Historical Society.

The spring numbers of these two Catholic historical reviews should be read with keen interest by all who have at heart the progress of the Church in this country. The contents of the *Historical Records and Studies* are particularly readable and informing. Dr. Maurice Francis Egan's "Slight Appreciation of James Alphonsus McMaster," with whom he was associated on the *Freeman's Journal*, is a discerning appraisal of that fighting editor's character. The author's recollections and anecdotes are very apposite and entertaining. Dr. Blanche Mary Kelly then interestingly sketches the career of "John Rose Greene Hassard," the biographer of Archbishop Hughes and the New York *Tribune's* musical critic. The Rev. Dr. Jerome D. Hannan tells of "Prince Gallitzin's Experience with Quasi-Spiritualistic Phenomena" in Virginia and Pennsylvania during the early half of the last century. Mrs. Margaret B. Downing contributes an interesting paper on "James and Joanna Barry," who came from Ireland to this country in 1788, and were prominent Catholic pioneers of Washington. Father J. L. Tierney sketches the career of "James Donatien Leroy de Chaumont," the French Catholic colonizer of Jefferson County, New York, in 1800, and the Rev. Richard H. Tierney, S.J., relates Father Andrew White's adventures while evangelizing the Maryland Indians. George Francis O'Dwyer tells how Ann Glover, an Irish Catholic, was hanged as a witch in 1688 by the godly Cotton Mather. Mr. Scannell O'Neill gives a long list of men and women, now Catholics, whose ancestors came over in the Mayflower. Miss Elizabeth Moran Finigan describes the present conditions of "The New York State Indians" and the Rev. Dr. Zwierlein writes an admirably documented article on "The Catholic Contribution to Liberty in the United States."

The opening paper of the current *Illinois Catholic Historical Review* tells the interesting story of "Chicago's Pioneer Nurses and Teachers, the Sisters of Mercy," who first came there from Pittsburgh seventy-five years ago, when five nuns opened a convent at the corner of Michigan Avenue and Madison Street. The Sisters now number more than 400 in Chicago besides 700 Sisters in Illinois and Iowa, whose convents were founded from St. Xavier's. The Rev. Charles H. Metzger, S.J., continues his excellent sketch of Father Sebastien Louis Meurin, S.J., the zealous eighteenth-century missionary of the Mississippi Valley, the Rev. John Rothensteiner describes Father Hilary Tucker's labors for souls in "The Northeastern Part of the Diocese of St. Louis under Bishop Rosati," and lists of the "First Chicago Church Records" are published in this number of the magazine.

W. D.

**At the Supreme War Council.** By Captain PETER E. WRIGHT. Late Assistant Secretary, Supreme War Council. Illustrated. New York: C. P. Putnam's Sons.

The war after the war, not of wounds but of words, goes merrily on. As the military man who is the author of this

exceedingly outspoken book was secretary and interpreter for the Olympians, was present at all their conferences, and was accustomed to make rapid summaries of their speeches he thinks himself highly qualified to tell the public just what happened during the sessions of the Allies' Supreme War Council. In his preface Captain Wright explains that the book's object is to show that the Allies, in spite of a vast preponderance in numbers and military strength, nearly lost the Great War, because they lacked "command, great leaders and the right conceptions of strategy," and that if General Foch had not been given the supreme command in 1918 the Germans surely would have won. The author shows that the Allies, far from being outnumbered by the enemy, as the public, to stimulate recruiting, were repeatedly told, were from 1915 till the end of the war, numerically stronger in troops than were the Central Powers. But in brains, plans and generals the Allies were decidedly weaker than their adversaries, and the pages in which Captain Wright, to prove that assertion, ruthlessly shatters the military reputations of well-known generals has made his volume one of the most sensational books that the war has produced.

He charges General Sir William Robertson, who was Chief of the Imperial General Staff, with supplying Colonel Repington with very important military secrets which were published with the object of overturning Lloyd George's Government. The author says that the disaster that befell General Gough's army, and for which that gallant soldier was made the scapegoat, was really due to the refusal of Marshal Haig and General Petain, owing to jealousy and ambition, to cooperate in strengthening the Allied lines during Hindenburg's crushing drive in the spring of 1918. In Captain Wright's opinion all that then saved the Allies from a complete collapse was giving Marshal Foch the supreme command, a move that should have been made years before. The author is an enthusiastic admirer of Foch's character and genius. He writes:

He [Foch] shone in debate as much as he did in action. In his profound grasp of any question; in his capacity for dealing at once and conclusively with any opposite point which he rejected . . . in the closely woven and orderly logic of his thought; in the rapid, almost exuberant, flow of his speech; in the flashing power of illustrating his meaning . . . in the simplicity of his ways—he had not even an A. D. C. . . . in his extreme piety. In sheer intellect he towered above everyone at the Supreme War Council. . . . If his success in supreme command gives the measure of his genius, his acceptance of it gives the measure of his magnanimity.

The author's indictment of official incompetence and disloyalty is scathing and merciless, but in three long appendices he offers documentary proofs of the charges he makes, and he invites those whose reputations he has attacked to "sue him for libel. Then all the facts will come out." The fact, however, that Captain Wright is an ardent partisan of Lloyd George will make many of his readers regard his book with suspicion.

W. D.

## BOOKS AND AUTHORS

**Miss Lowell Again.**—Whenever the admirers of free-verse and "polyphonic prose" begin to flag a little in their enthusiasm, Miss Amy Lowell, the high priestess of the cult in this country, has ready a new book and forthwith the paeans of praise break out once more. "Legends" (Houghton, Mifflin, \$2.00), her latest volume, is as prodigal of wide margins as usual, and contains many pages of narrative which would be easier to read if printed as prose. What the yucca said to the passion-vine about the moon-struck fox fills thirty pages, "A Legend of Porcelain" forty-six, "Many Swans" forty-seven, and "The Statue in the Garden" thirty-three. The best piece in the book is "Dried Marjoram," written in six-line stanzas that actually rhyme, and gruesomely describing how a modern Rizpah buried her hanged son's bones in holy ground. "The Ring and the

Castle," too, is a musically rhyming ballad. The book ends with two New England "spook-stories." What Miss Lowell writes, scorning perfect rhymes, of the curio shop: "The things were well enough at five yards' distance, But at a closer view did not entrance," a cynic might say is also true of these "Legends."

**The Truth About Ibanez.**—When the publishers of Ibanez' noisome stories sent his latest novel, "The Mayflower," some time ago to the *Philadelphia Record* for notice, Mr. P. A. Kinsley, to whom the book was given to review, made it exceedingly clear what he thought of the novel. For he wrote that "In all his [Ibanez'] novels there is recklessness in dealing with moralities and the decencies of life, but in none has the author run amuck as he has in 'The Mayflower.'" The book is "unreservedly recommended" by the reviewer to those who love "billingsgate, the ways of the fish-market, the language of the dive and the morality of the bagnio." The appearance of Mr. Kinsley's review caused the publishers of the book great pain and indignation. In their judgment it was utterly inane "and altogether unworthy of the *Record* which had no right . . . to publish such a review." The managing editor of the *Record* then sent a copy of "The Mayflower" and of Mr. Kinsley's review to five Philadelphia clergymen, one of whom is a priest, requesting their opinion of the novel, and they all agreed that Mr. Kinsley's notice perfectly expressed their own view of "The Mayflower." Yet "everybody is reading" Ibanez' unclean anti-Catholic books.

**Yosemite and the South Seas.**—Both those who mean to visit Yosemite this summer and those who prefer to read about it at home will find useful and interesting the "Handbook of Yosemite National Park" (Putnam, \$2.50), which Mr. Ansel F. Hall, of the U. S. National Park Service, has compiled and edited. There are seventeen very informing papers in the volume by leading scientific authorities on the history of the Yosemite region, the Indians there, the administration of the national park, its geology, flora and fauna, and practical chapters on camping, motoring, photography and the weather. The book is illustrated with numerous pictures, and furnished with a map of the park and a good index.—"In Mystic Isles of the South Seas" (Century, \$5.00). Frederick O'Brien returns to a subject on which he had already dwelt at great length with much more success than he has attained in the present volume. This last book is not, however, without merit, the language is good and there are some fine descriptive passages in it, but the moral tone is far from elevating. The carnal touch, swift as it is, is entirely too frequent, and the sneer at religion and religious institutions objectively bitter, if thoughtless, or perhaps ignorant. Readers previously unacquainted with South Sea Island customs and morals will lay aside the book under the impression that Bacchus and Venus, especially the latter, are supreme in that land of sunshine and hospitality.

**To Safeguard Freedom.**—So much good is there in "A Defense of Liberty" (Putnam), by the Hon. Oliver Brett, that fault-finding is unpleasant. Mr. Brett is undoubtedly correct in his belief that democracy is dying and that the triumph of Socialism will operate as the final blow. Politics, once an honest science, has now become "a method of State control which is the antithesis of liberty." Our own shortcomings, treated with a gentle hand by this Englishman, suffice to show that unless a sharp reaction sets in, the constitutional form of government established in 1789, cannot long endure. The current of present thought in the United States, and worse, of the current practice, is to establish government as a super-power which destroys local rights and the capacity for local self-government in the degree that it assumes duties which should be borne by the individual citizen and the local community. Of this melancholy

fact, the flood of paternalistic legislation which annually afflicts Congress through the Sterling-Towner bill for Federalized education, and the Shepard-Towner maternity bill, bears ample witness. Unfortunately, Mr. Brett's philosophic view is too frequently obscured by his obsession that the greatest enemy of human liberty is the dogmatic teaching of the Catholic Church.—The *Journal of the American Irish Historical Society* has reprinted in a small paper-covered volume the contributions to Celtic American history, that appeared during the year 1919, from the pen of Michael J. O'Brien. The essays cover the story of Irish pioneers in New England, Delaware, Pennsylvania and Virginia.—In an "Essay on the Reconstruction of Mexico" (De Laisne and Carranza, New York), by a group of prominent exiled Mexicans, a plea is made for a return to the Constitution of 1857. The essay contains much valuable information on Mexican conditions and some plausible ideas on ways and means of improving the country. It is difficult, however, to understand the enthusiasm of the writers for a document that was patently hostile to the religious interests of the nation.

**A Foundered "Ship."**—"The Ship 'Tyre'" (Longmans, \$2.00), by Wilfred H. Scholl, is not a ship at all; but a "symbol of the fate of conquerors, as prophesied by Isaiah, Ezechiel, and John, and fulfilled at Nineveh, Babylon, and Rome." By this allegorical and cabalistic "study in the commerce of the Bible," the Secretary of the Commercial Museum, Philadelphia, thinks to show that Ezechiel 27-28 is a "political document" in defense of "civil right" against the oppressor. The prophetic value of Ezechiel, Isaiah, and John lies in "the fate that awaits the conqueror, be he Sennacherib, Nebuchadnezzar, Antiochus or Titus, Attila or Hohenzollern." A great deal of philology is brought to bear on this interpretation. The same method might stretch these prophecies to forecast the suicidal effects of England's theories: self-determination in Ireland, protection of smaller nations in Egypt and German Africa, and the dismissal of the French-Dominican missionaries from her "mandatory" in Mesopotamia. The author is far removed from the mind of the Church in this interpretation of Ezechiel. Catholic exegetes interpret this prophecy literally of the downfall of the renowned sea-power, Tyre of the Phenicians. If there be any cryptic, typical meaning of this prophecy, it must be in the deposit of faith, which the Holy Spirit has entrusted to the Church. Now no Catholic witnesses to the wild theory of Mr. Scholl, as contained in the deposit of faith. All typical interpretations of Ezechiel, which Catholic authorities give, are in terms Messianic, and not in defense of mere "civil right" against the house either of Hohenzollern or of Braunschweig.

**For Teachers.**—In the "Development of Character: A Practical Creed" (J. J. Little & Ives Co., New York), Oscar Newfarg has produced a book which should be in the hands of every parent and teacher. There are thirteen short well-written chapters treating with the great problems of life and character in a manner altogether satisfactory. The views expressed are sound and the principles stressed are those upon which all lasting civilization must be built. The book is recommended to all interested in the welfare of young people.—The first-year student of French will find "France" (Allyn & Bacon, \$1.25) useful. Mme. and G. H. Camerlynck will introduce him by the direct method into the initial secrets of the language which puzzled our soldier boys in their cantonments along the Ourcq and the Marne. With the exception of the vocabulary and of the lessons in which the conjugation of the verbs is explained, no English words are to be seen in the book. The pupil is brought into immediate contact with the language he intends to master. Pictures of objects familiar to every child and to which the French word is subjoined, are one of the principal means used to drill the beginner. The lessons are methodical, progressive and easy. Besides this, they tell in



simple words the story of the life and customs of the French people. Thus a French atmosphere is given to the study of the language. This is sound psychology. A system of phonetic notation has been devised to facilitate the pronunciation. The book, with the help of a wide-awake teacher should produce good results.—In "Spanish Composition" (Allyn and Bacon. \$1.20), Edith Broomhall, of the Central High School, Minneapolis, Minn., aims in a special manner at the teaching of Spanish idioms. The author, familiar from her experience in the classroom with the mistakes of beginners, aims at correcting these from the very first lessons. The book contains a large number of short idiomatic sentences from the great classics of the language, which clearly exemplify the purpose of the writer.

### EDUCATION

#### Educative Value of History

IN a well-known passage of his "*Allgemeine Pädagogik*," Herbart analyzes the effects produced by momentous historical movements and scenes on the formation of a vigorous character. Great moral energy, he writes, is the result of striking events and spectacles, of what he calls unbroken masses of concepts and impressions. The man, he continues, who, owing to conditions peculiar to his own individual life, the life of his family or his country, finds himself, for any extended length of time, face to face with some great moral truth in action so to say before his very eyes, emerges, as a rule, with something of the hero in his mold. The impression received may be so strong as to last throughout life. In the family circle, for instance, the children brought up at a fireside where they are daily witnesses of a father's struggles with poverty and suffering of soul and body, yet never yielding, ever making new sacrifices that his children may not feel the same pang nor be the slaves of the same grinding labor, live truly in the presence of such unbroken Herbartian masses of ideas and impressions. Such masses daily recording their action on their souls ultimately leave a salutary imprint there. This is still more true if such a family has to face a great moral crisis, a tragic sorrow, some financial or social disaster, in which honor and virtue rise superior to temporal misfortune and loss. In such circumstances the children become of a sturdier mold. They face the realities and problems of life with more earnestness and moral power.

This to some extent is "acting history." The same may be said of the young man born in that happy time when his country is fighting the battles of civilization and liberty, as Greece fought them in the sea-fight of Salamis or in the contest of the giants at Marathon during the Persian wars; or when young America rivaled the spirit of Greece, if not the actual magnitude of her achievement, at Lexington and Concord, when the call of liberty sounded over the peaceful New England farms.

#### HISTORY BROADENS OUR HORIZONS

IN such historic scenes when the heart throbs to the drum-beat of victory, the soul grows, the intellect and the heart expand to high ideals and heroic resolves, the whole man undergoes a glorious transformation.

Those who cannot be the fortunate actors of some great historic movement can at least read history. Unable to react to mighty masses of lofty concepts actually realized on battlefield or in the councils of the wise, they may feel the power of such movements by pondering over them in their written record. History is a great teacher. Not in vain did Cicero, in a trite but nevertheless expressive, passage call it *testis temporum*, the witness of the ages, *lux veritatis*, the light, the radiant torch of truth, *vita memoriae*, the soul of memory and its vivifier, *magistra vitae*, the mistress, teacher and guide of life, *nuntia vetustatis*, the herald of the olden time, the chronicler and analyst of the past. But by history, neither Cicero nor the serious student who pores over the records of nations, understands the

mere outward shell of history, its dates, its events catalogued and tabulated in lifeless chronological lists, its wars, successions of kings, presidents, or Popes, its changes of dynasties, its revolutions and restorations, its pomp, circumstance and pageantry of war. Thus studied, history is mere information. It is only food for the memory. It does not form either the mind or the heart. To be really an educative force it must go deeper and embrace wider horizons. It will not be a science until it goes to the causes of events, appraises these causes in their just measure and depicts accurately and impartially the effects that naturally follow. It must give us knowledge not merely of facts, it must let us into the secret of the forces which contributed to the world's civilization. There is no study more fascinating, none that gives a more philosophical cast to the mind, and lifts it to a higher range of thought. It is a salutary task thus to contemplate how in the past nations have either fulfilled God's purposes in their regard or have wandered away from their appointed destiny. Our age so easily satisfied with a superficial view of life cannot be urged too earnestly to turn to such books as those that treat of the inner meaning of history, the philosophy of that noble science. Catholics especially should be familiar with such masterpieces as T. W. Allies' "Formation of Christendom," "The Key to the World's Progress," by C. S. Devas, Bossuet's "*Discours sur l'Histoire Universelle*," St. Augustine's "City of God," the "European Civilization" of James Balme. In all these the very soul of history is laid bare by a master hand.

#### STIMULATES MENTAL POWERS

WE live in an age of scientific research. We too often confine the word and the studies it indicates, to research pursued in the chemical and biological laboratory. But the word in its broadest and truest sense means search after truth in all departments of life and knowledge. The noblest form which that research can take is that which deals with the investigation of man's life and man's struggles, his sorrows, triumphs, crimes and glories, the forces which have barred his upward ascent to the mountain-crests of high emprise, the evil powers which have cast him down into the glooms of defeat. Historical studies stimulate the love of truth in the highest form. The genuine student of past and present times wants to know them just as they are. As the chemist will not register his final verdict until he can give an account of every atom, acid or alkali present in his retort, so will the historian refuse to pass judgment until he has all the elements for a just sentence under his control. He is therefore an indefatigable and merciless hunter after evidence. A mental attitude is slowly formed by the student of history which little by little solidifies his judgment, calms his passions, humanizes his views of his fellow-men, broadens his sympathies, clears his mind of the fogs of antagonisms and sympathies born solely of feeling, prejudice and emotion, and ultimately unsound. The true historian is like truth itself, no respecter of persons. That truth is genuine charity and the historian's motto ought to be that of the Carthaginian queen who dealt in even-handed justice with her own Tyrian subjects and their former Trojan foes:

"*Tros Tyriusque mihi nullo discrimine agetur*"

This, in more popular, if less classic words, is the doctrine of the square deal.

History unites nations, History is man in action. The protagonist of this mighty drama is man himself. Whether history tells of the laws of the Medes and the Persians, of the heroism of the Machabees, or the lengthening windrows of Roman knights slain at Cannae by the Numidian horsemen of Hannibal, or paints Savonarola denouncing the crimes of Florence, or Luther nailing his theses on the church door at Wittenberg, or describes Rome tottering under the blows of the barbarians of the North, or Columbus summoning a continent from the mysterious depths of the western waters, or the day big with destiny when the

Signers of the Declaration of Independence created a new nation, it is the story of men like ourselves that is brought before us. We can claim the glories as our own. In some way we must share the responsibilities of the blunders and the crimes. The defects and the vices which caused the downfall of the great and sapped the foundations of thrones and republics are to be found in our own hearts, just as there also may be hidden the seeds of the heroism of a Joan of Arc or the energy and daring of an Apostle. An increased respect for human nature should be the result, as well as a deepened sympathy for its inherent weakness and waywardness.

Our lives are thus closely linked with the lives of others. At the same time, we can easily see that the nations which play their parts in history, have a destiny allotted them. To Greece of old God gave the creative soul, the esthetic taste, the sentiment and the love of the beautiful, the philosophic mind. To Rome, the sense of power, the executive ability to control the destinies of the civilized world. America is the exponent and champion of liberty guarded by law. Not vainly does Providence mark out a nation's destinies. Only by remaining faithful to them can it thrive. There is such a thing as a nation's vocation. Under penalty of moral and spiritual barrenness, no nation can dare neglect it. History will teach its children that they must foster their racial traditions, be true to the set course kept in the past, preserve their national identity and yet be ready to answer the reasonable demands of that common humanity found in all.

#### ANTICIPATES THE JUDGMENT OF GOD

IF it teaches anything, history teaches the abuse which man makes of his noblest gift of freedom. On its canvas painted by the hands of truth's impartial artists, may be seen the triumph of injustice, the sufferings of virtue; innocence on the scaffold, tyranny on the throne, Paul in irons, Nero in the pomp and splendors of his Golden House. But the true historian while impartial cannot be impassive. He acquits the innocent victim, he condemns the unjust and cruel tyrant. As God by his solemn verdict at the end of time will reestablish the equilibrium of the outraged and violated moral law, the historian, anticipating that just sentence will calmly and dispassionately without fear or favor, summon victim and tyrant to his bar. The verdict he pronounces foreshadows that of truth and justice. The decisions of this Open Court are of the highest value for the formation of the conscience and the heart.

JOHN C. REVILLE, S.J.

#### SOCIOLOGY

##### The Labor Detective Speaks

MORE than just the proverbial tempest in a teapot was started by the two preceding articles on the labor spy. The most important letters that reached me were confidential, because of the very nature of the case, and not for publication. One from a leading private detective engaged in the industrial field is a defense of his own agency. At the same time he adds: "The honorable and thoroughly ethical agencies of the United States can be counted on the fingers of the two hands." A few are then enumerated. But the fact that hundreds of unethical agencies are springing up everywhere, some of them changing their name as the chameleon changes its color, is a most sweeping indictment of the work that is ordinarily carried on by the industrial detective. On the other hand, as previously stated, it is not my purpose to accuse all agencies of criminal methods. Yet even the best of agencies cannot always be certain of the men they employ. To give an experience mentioned in the same letter just referred to:

An alleged detective, whom you quote, and whose name I do not mention here, is supposed to be an excellent tutor in that malodorous scheme. I remember that an operative who had formerly for this "detective" sought a position with Mr. ——. This operative was sent out to guard mill property during a radical uprising. The affair was well under

control when this man suddenly wrapped a brick in newspaper and attempted to throw it through a mill window. Two of our permanent operatives stopped and inquired the reason for this act, and the man replied that in so-and-so's office he had been trained to this method: "When a job was petering out, the boss says, continue de rumpus and de client will t'ink that he needs more guards."

The man was discharged by this agency which operated upon a higher moral plane and sought to acquire its trade by a clean record. However in a personal conversation the same detective was willing to admit, so far as I recall his words, that perhaps ninety-five per cent of the detective work in the industrial field was objectionable and much of it unutterably criminal. One of the greatest "open-shop" corporations in the country today retains in its employ two of the most unconscionable labor-spy agencies in the United States.

#### VIOLATING EVERY LAW

IT is unfortunately true also that Catholic employers have not always acted fairly towards their men in this regard. To quote once more the words of this representative agent, who, be it remembered, is pleading for his own profession, and whose statements I have strong reasons for accepting:

That alleged private detectives have terrorized labor unions admits of no contradiction; that they have violated every law of God and man is true. And I have in mind a certain large corporation, a vast affair presided over by a Catholic who gives much to the Church, and yet he is either afraid or, perhaps he has not the dignity and courage of a Catholic gentleman to refuse to permit his Board of Directors to continue the frightful conditions in his plants, and in this particular corporation the action of alleged detective agencies fitted in exactly with your article.

It is only just to the writer of the above lines to print also the following paragraph which perfectly embodies his own contention:

There have been decent and honorable employers who certainly had a right to know the exact nature of the conduct of their employees, and to their misfortune agencies of the type you describe were used. But it was their own fault. If they had exercised the same care in employing private detectives as they manifested in employing clever and sometimes tricky legal talent, the results would have been different.

At the same time, it must be noted, that the author of the aforesaid statement can point to but "one private detective of importance who is known to have had the courage to refuse cases prejudicial to the public interest." Such are the words of an expert reared, we may say, in this profession.

#### IS THERE NEED FOR THE DETECTIVE?

EVEN this professional detective, with a long record for the successful management of industrial problems during critical periods, and with a desire to be fair to the worker, was willing in a friendly conversation to limit the reason for the labor spy to certain "backward" nations, as he considered them, excluding nominally such races as the Irish or the German. "Is it not right that an employer should watch such men," he asks, "especially when the promise to turn out goods is broken? Is that not theft of time and money?" Yet he admits that it is best if the employer can control the situation himself, without external aid.

It is true, of course, that we are not living in an ideal world. "We know, and none better than we," says our industrial detective, speaking for himself and his class, "how infernal employers have driven their employees like slaves, and again we know how other employees, splendidly treated, have turned on the employer, robbed him, spurned him and cursed him at the behest of the walking delegate." All this is entirely true, and many illustrations might be cited from personal knowledge to verify both these statements. Yet the wide-spread, reckless application of the industrial-spy system by great corporations is no solution whatsoever, but a curse to our land, as the high-class detective would be the first to admit. For anyone to find in the



labor spy the only solution of his labor problem is the admission of failure.

How, on the other hand, labor appreciates the attention of even the best of detective agencies was quite incidentally illustrated by the same detective's remark when he significantly complained that even quite recently no fewer than six or seven of the operatives in the agency engaging him had ended their work with broken ribs, and one was lying on his back with a bullet through his body. Labor, too, it must be remembered, can employ its own detectives to spy on the detectives who spy on it, and these are the amenities of the game as it is played.

#### HELPING THE WORKER

**I**DEALLY it is no doubt possible for a labor-detective agency to be accidentally helpful to the laborer while guarding the interest of its "client," as the employer is called in the language of the craft. On this point, too, I shall once more make free to quote the detective's *apologia pro domo sua*:

Of course, workmen have been blackened by false reports of alleged detectives, and I have in mind a case in which a concern had an alleged famous detective agency. Tiring of its inert, inept, and obviously false reports the concern turned from this "famous detective agency" to us. In the turnover we saved a man who had been "turned" by an employee of the "famous detective." The famous detective's man was a liar—a thoroughly good word—and had it not been for our operative, employed not to spot but to turn in truthful reports, this workman would have gone to the bow-wows.

Yet the industrial detective is employed in the interest of his client. The reputation of the worker, in the ordinary conduct of this business, is entirely at the mercy of men whose word cannot be implicitly credited and whose character is not seldom criminal. All this follows from the admission of reputable detectives that the rank and file of the vast army making its living by labor-spying is below contempt, and that the reputable agencies can easily be counted, and that even these are not always beyond reproach, since but a single exception is made by the authority quoted.

I have allowed, throughout this article, the industrial detective to speak for himself, with but little comment of any kind, and with no criticism whatsoever or questioning of his words or contradiction. It is the case of the labor-detective as given to me by its spokesman. It is one part of the evidence on hand.

JOSEPH HUSSLEIN, S. J.

#### NOTE AND COMMENT

##### Jesuit Teachers at the New St. Mary of the Lake

**A** NOTABLE departure has been made by Archbishop Mundelein in appointing Jesuit professors for his School of Philosophy that is to be opened this September at St. Mary of the Lake, the magnificent site for the new Catholic University of Chicago. Several of the buildings will be completed by that time, and it will be possible in some measure to judge the grand scale on which this centrally located institution of higher learning is to be developed. The skill of the landscape artist combined with the architect's design will make of the University at St. Mary of the Lake one of the most beautiful and picturesque of all Catholic educational establishments. The far-seeing plans of the Archbishop will lend it prestige in the world of learning. "This will be the only theological school in the country under diocesan control in which Jesuits teach," said Archbishop Mundelein, "and their presence," he kindly added, "is the hall-mark of scholarship." The Rev. John B. Furay, S. J., now President of Loyola University, Chicago, is to be the prefect of studies; the Rev. William L. Hornsby, S. J., previously of St. Louis University, is to be professor of philosophy; and the Rev. William A. Padberg, S. J., of Creighton University, Omaha, professor of history. The administration will be in charge of diocesan

priests from the Quigley Memorial Seminary of Chicago, the Rev. Gerald A. Kealy, D. D., holding the position of rector and prefect of discipline, while the procurator is the Rev. Herman Wolf. The domestic department is given in charge of the Sisters of St. Francis from Joliet, Ill. The school will open with just the first year of philosophy, consisting of fifty students. The number of classes and of the faculty members will increase each year until, with the sixth year, the school will have reached its complete extension.

##### New Chinese Mission for S. V. D. Fathers

**A** NEW mission district has been assigned in China to the Fathers of the Divine Word, the province of Kansu, lying to the extreme west of China proper. This will not, however, imply the relinquishment of their South Shantung mission, where at present seventy-two priests and twelve Brothers are engaged in apostolic work. The political province of Kansu embraces the enormous stretch of 200,000 square miles of territory, while the ecclesiastical province extends even beyond these limits and encloses a population of from 10,000,000 to 14,000,000 souls. Providence has thus compensated the good Fathers for their loss of the great African missions of Togo and Mozambique from which the World War relentlessly drove them after the heroic and successful labors accomplished by them there. The nucleus of the new mission will be the 5,000 Christians who now are scattered over the vast area of Kansu, which had formerly been in charge of the Belgian missionaries of Scheut.

##### Secretariat of the Poor

**T**HERE are now about 5,000 Saint Vincent de Paul Conferences scattered throughout the world. Of these nearly 400, according to Major John F. Wegg-Prosser writing in the *Christian Democrat*, the new organ of the Catholic Social Guild, are to be found in England and Wales. An interesting explanation is given in this connection of that most helpful institution, the Secretariat of the Poor, which was founded in France before the middle of the last century, and has since been adopted in England and other countries. The account reads as follows:

It consists of Brothers—there ought to be at least one in every Conference—who give their time and attention to securing for the poor those benefits which so few of them know how to set about securing for themselves. Amongst these benefits may be mentioned those to be derived from army pensions and allowances, workmen's compensation, employers' liability, admissions to hospitals and institutions, poor-law cases, national health, and unemployment insurance, etc. When any of the conferences have a case which, owing to complications arising from technical details or other causes, they are unable to solve, they refer it to the Secretariat attached to their Central Council, where these exist.

This Central Secretariat should, if possible, have amongst its members Brothers who are experts, such as lawyers, doctors, men in business or in public affairs, who can bring special knowledge to bear upon any case submitted to them. They should have an able and energetic secretary, and meet regularly at an appointed time and place. The Secretariats never collect or distribute money; their business is to put their clients in the way of getting it.

The method of the Southwark Central Secretariat was to notify every parish in the diocese of its existence, and of its readiness to assist all those in need of advice as to the best means of obtaining benefits under the above headings. For this purpose cards were sent to the local conference, or direct to the pastor, with the request that they be affixed to the church door. In Paris there are now sixty such Secretariats. The many legal acts regarding pensions, health insurance, unemployment insurance, and similar measures bewilder the poor people to whom the Catholic Secretariat offers gratis its expert information and advice.

### Anti-Slavery Congress Asks Return of Missionaries

AT the third Anti-Slavery Congress, which was recently held at Rome, a resolution was unanimously adopted calling upon Italian Catholics to follow the example of other countries in vigorously protesting against the injustice and ingratitude displayed towards the missionaries and Sisters of German nationality. It demands that the great harm done to the interests of Christ should in some measure be atoned for by the speedy return of these devoted men and women to the fields where their labors are indispensable. In making the motion to this effect, Professor Giuseppe Biroccini said:

Why should not the Catholics of Italy, too, champion the sacred rights of the Church that have been trampled under foot? I move that this gathering, which labors for the full freedom of the savage peoples, should raise its voice to declare that the command of Christ to preach the Gospel to all nations, is not restricted to the Catholics of certain nationalities alone, but extends to all Catholics, of whatever race they may be, the German not excluded. All true Italian Catholics should protest in this sense, and make known to the Government of Italy and the Governments of the Entente, particularly of England and France, these their free sentiments of culture, religion and independence. Thus Italians might be able to obtain the return of the shepherds to their flocks, that the work of the Gospel may be continued to the advantage of the Catholic Church, the glory of God, the salvation of souls, and no less for the material, political and economic welfare of those States in whose power today are the colonies from which the German missionaries were unjustly banished.

The Christian world has now waited long and patiently that this scandal might be removed. Is it not high time that effective action should be taken? There must be nothing less than a complete reversal of the unjust decrees that still hold in bondage the Word of God.

### St. John Berchmans and Louvain

ON August 13 the Catholic world will celebrate the tercentenary of the death of the young Belgian Jesuit scholastic, St. John Berchmans. Already, Louvain, where his religious brethren keep the precious relic of his heart, has witnessed extraordinary manifestations of devotion in his honor. These included a triduum, a procession, and an exhibition of the relics, autographs and writings of the Saint, together with a display of pictures, poems and compositions in his honor. The two most eloquent preachers of Belgium and Holland, the Jesuit Father Donnet, and the Franciscan Father De Greeve, the former in French and the latter in Flemish, preached the panegyric of the Saint before crowded and enthusiastic audiences.

In the procession, all Belgium through its representatives, may be said to have taken part. A group of boys and young men in the costumes of the seventeenth century pictured St. John in the various periods of his life, as Mass server, student, and Jesuit scholastic. His devotion to Our Lord and Our Lady was represented by groups of young girls dressed as Faith, Hope and Charity, and as Our Lady in the various mysteries of the Rosary. The heart of the Saint was carried by four Jesuit scholastics, a Fleming, a Walloon, an Englishman and an American. The exhibition was held in the hall of the Jesuit House of Studies. Many of the visitors were moved to tears at the sight of the relics of the angelic youth. A beautiful wax figure representing St. John on his death-bed excited wide comment by its artistic perfection and the heavenly beauty reflected on the face of the dying youth. The walls were decorated with banners from every part of Belgium. Books, in many languages, even Arabic and Chinese, told of Berchmans' life and sanctity. Volumes could be seen which he himself had used, together with a letter sent to his family on his departure for Rome, a Latin composition written by him while a student of rhetoric, and most valuable of all, the document which he signed with his

blood, and which comprises besides the vow always to defend the doctrine of the Immaculate Conception, then not yet defined, the three vows of religion, and a profession of faith. Compositions were also displayed written by the children of his native land, in honor of the Saint, among them one by little Princess Marie José of Belgium. Many pictures of the Saint were exhibited. Near these a canvas, sixty feet square, painted by Father Tayemans, S. J., represented the street and the house of St. John, at Diest, as they were at the beginning of the seventeenth century. The entire series of celebrations in honor of the young Jesuit Saint proved that neither patriotism nor devotion is dead in his native land. The Catholic young men of other lands must not let the tercentenary of this saintly brother of Aloysius and Stanislaus pass by without some special and widespread celebration in his memory.

### An All-Star College Magazine

THE exchange editor of *Le Petite Séminaire*, the student publication of the Quigley Preparatory Seminary, Chicago, has endeavored to select the best short stories, essays, poems and department that have appeared in the different college magazines on his exchange list during the past year. He thus outlines his plan:

Seeing that there are all-star baseball teams, football elevens, and even all-star movie productions, the ex-man began to wonder why he could not have an all-star college magazine. So, following the example of his fellow-critics in other lines he took upon himself the not small task of collecting all the college magazines for 1920-21 that have reached his desk and reading them from cover to cover. . . . In a spirit of suggestion it may not be amiss to say that the compiling of an ideal magazine each year by every exchange editor is bound to be followed by good results.

The short stories are selected from the *De Paul Minerval*, *Gonzaga*, *Fordham Monthly*, *St. Vincent College Journal*, and *Holy Cross Purple*; the essays from the *De Paul Minerval*, *St. John's Record*, *Loyola*, *Abbey Student*, and *Fordham Monthly*; the poems from the *St. John's Record*, *Prospector*, *Holy Cross Purple* and *Fordham Monthly*; the editorials from the *Quill*, *Purple and Gray*, *Holy Cross Purple*, and the *Gonzaga*; the exchanges from *St. Vincent College Journal*, the book-reviews from *De Paul Minerval*, and the *Antidote* and the *Fordham Monthly*. The magazine gaining the greatest number of places is the *Fordham Monthly*.

### Rescue League for the Human Animal

WE are told of "pagan Indians" who practise magic rites on our Indian Reservations, says the *Living Church*, but we need not leave our cities to look for mere survivals of Paganism. We find it flourishing in our midst. The following advertisement is taken from a Boston paper. It was headed "Euthanasia."

It has been stated that there are 200,000 persons in the United States praying for death. As praying for death is futile, the Governor of a State should be given authority to appoint a Commission of highgrade physicians—both men and women—to act on all cases needing and wanting death, and a "House of Eternal Rest" [in other words, a rescue league for the human animal] should be legally established. Tragic suicides occur everywhere, in many cases involving danger to the public, and nothing has ever been done to help these unhappy persons to oblivion. Every humane person should advocate legalized euthanasia. It is mercy of the highest order. Send for circular.

Reading these lines one is tempted to say that some form of "legalized euthanasia" practised upon the writer of them might well be considered a "mercy of the highest order" to society.